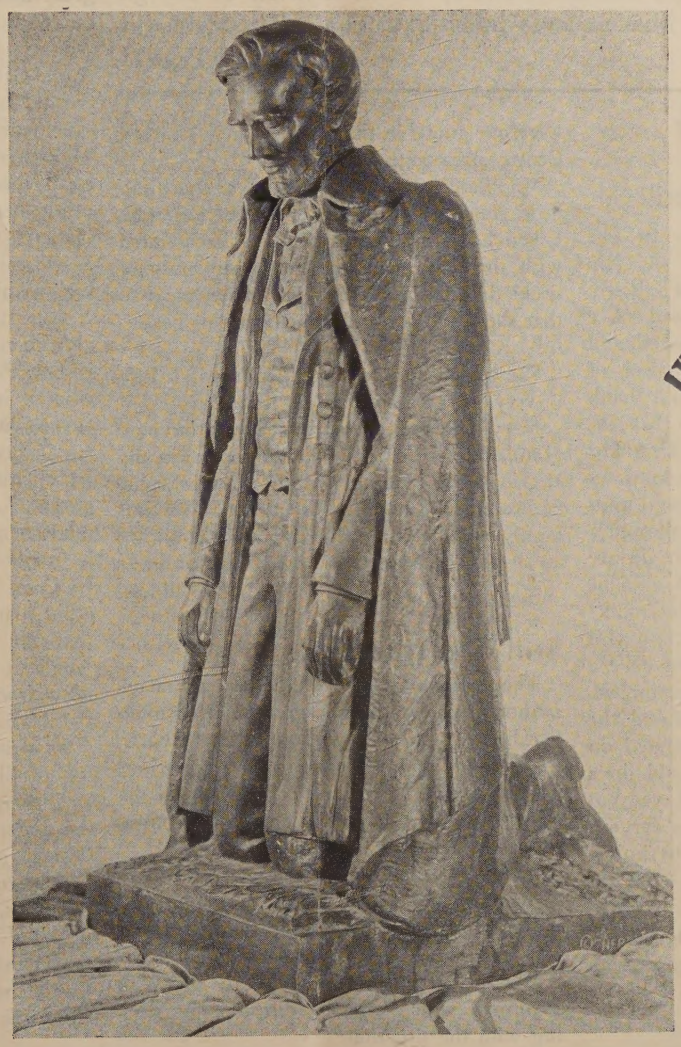
Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS



"That this nation, under God, shall have a a new birth of freedom"

Library of the
UNION THEOLOGICAL SEMINARY
New York
FEB 16 1951

February 14, 1951

FROM COVER TO COVER

Dr. John Baxter Howes, professor of Rural Church at Westminster Theological Seminary, Westminster, Maryland, speaks out against OUR METHODIST SYSTEM OF POLL TAX. ..... Page 3

Dr. Samuel W. Irwin, of Washington, D.C., starts a new WASHINGTON DIARY — JANUARY, 1951. ..... Page 5

BASES FOR APPORTIONMENTS, some suggestions for annual conferences and charges which may not be satisfied with their present bases for figuring their budgets, by Clarence La Rue of the North East Ohio Conference Commission on World Service and Finance. This was presented recently at the meeting of the World Service Commission chairmen at Buck Hill Falls. ..... Page 9

THERE IS A "CHRISTIAN REMNANT" IN KOREA, states the Rev. Thoburn T. Brumbaugh, associate secretary of the division of foreign missions of the Board of Missions and Church Extension of The Methodist Church. ..... Page 11

READERS WRITE

Thought We Had Joined

When I read your "What's New In The Bible," by Charles McConnell, in the Jan. 24th ZIONS HERALD, I thought that I had a Christian Science publication instead of a Methodist paper. It's true that we should have more faith in the healing power of Jesus, but it is also true that we should thank God for the wonderful progress that the medical profession has made. Dr. McConnell states, "How much do you know or understand about the last fifty thousand units of penicillin you so trustingly swallowed?" By the same token — how much do we know about the last ten gallons of gasoline that we pumped into our gasoline tank? We must have faith that the penicillin will do us some good, and we also must believe that the gasoline will run our automobile. I've seen men die because they refused the help of a doctor, refused to be operated on because they thought that God would do a miracle and heal them. God could, yes, but I think that we should thank Him for our surgeons, and pray that these surgeons' knives may be guided, that these lives may be spared.

KLAUS DYKSTRA,
Stoneham, Mass.

Story About Mrs. Case

May I, a friend of Dr. Harold Case, newly elected president of Boston University, and of Mrs. Case, relate for New England Methodists a story relating to Mrs. Case's childhood.

My husband was pastor at Newton Center at the time when Mrs. Case's father received his degree of Doctor of Philosophy from Boston University. Dr. Albert Kirk came from Kansas for this academic occasion, bringing with him his little daughter, Phyllis. They were our guests in the beautiful new Newton Center parsonage.

Mr. Parkinson took Phyllis, a charming little child, to the Commencement exercises. When her father's turn came to be invested with the honor and the hood, my husband lifted the little child up high in his arms so that she could see and remember this beautiful occasion.

She is now the new president's wife! Life is very, very interesting, it it not?

New England Methodists have the congratulations of nation-wide Methodism in the election of Dr. Harold Case to the presidency of Boston University. His talented wife and family will be a real blessing to you all.

MRS. GEORGE H. PARKINSON,
Wilmette, Illinois.

Still Too Much

The occupants of a Methodist parsonage cannot avoid handling a great deal of mail. Hardly a day goes by without letters, reports, tracts and appeals coming from various boards of the church. It is a blight on the efficiency of the organization, for it cannot help but constitute a gigantic waste.

With a literature shortage elsewhere throughout the world, would it not be well if the money and energy used for this American superfluity were transplanted?

We are reminded of a poem by Walt Whitman which offers a directive for dealing with the situation:

"I find letters from God dropt in the street, and every one is signed by God's name,
And I leave them where they are, for I know that wheresoever I go
Others will punctually come for ever and ever."

That's us. Not that these missiles are signed by God's name. (If God were to sign His name we venture to say it would be on a cease-printing order.) It is not wise to save them. Parsonages, even the large ones, haven't room for them. And anyway others will come punctually for ever and ever *unless, UNLESS* somebody does something about it.

A MINISTER'S WIFE,

Not Protestant !

May I make a vigorous protest at your unfortunate editorial of Jan. 17th, entitled "Low High Church." It is an example of editorial writing best calculated to do great harm to the cause of Christian church cooperation.

The writer of the editorial obviously does not know the Episcopal Church which he criticizes so glibly. The plain fact is that a great many of our clergy and laity regard our church's relationship to the new council with concern, and they are by no means all Anglo-Catholics. That concern will be increased measurably when they read such a statement as is contained in your editorial: "The presiding bishop of the Protestant Episcopal Church, Henry Knox Sherrill, has recently been made the first president of the National Council of Churches, which, so far as we can discover, has no intention of being anything other than Protestant."

This statement is not only absurd, it is also untrue. The Russian Orthodox Church is not Protestant; the Ukrainian Orthodox Church is not Protestant; the Syrian Antiochian Church is not Protestant, the Roumanian Orthodox Church is not Protestant. These are all members of NCCCA! Also, the Anglican Communion is not Protestant in the modern meaning of the word, as millions of its members will testify. If it be true that NCCCA "has no intention of being anything other than Protestant," then it is to be hoped that the four Orthodox churches and the Anglican Church in this country will withdraw from the council. I cannot believe that the National Council takes such a narrow view of itself, so I think you owe an apology for an illtempered and untruthful editorial.

Although I write you as an individual, the undersigned is a member of the National Council of the Protestant Episcopal Church, the chairman of its committee on Ecumenical Relations, and a member of the General Board of NCCCA. It is my earnest hope and prayer that this new venture will succeed, and that it may be delivered from any more such editorials.

(Rev.) JOHN S. HIGGINS,
Providence, R.I.

Evidence Of Good Work

I believe that you and those responsible for the ZIONS HERALD are making a great contribution to Protestantism. The denouncing of your policy by *The Pilot* should be one unmistakable evidence of your good work.

JEROLD D. WILBUR,
West Roxbury, Mass.

Our Methodist System Of Poll Tax

JOHN BAXTER HOWES

EVERY METHODIST CHARGE has a right to two votes in the annual conference, that of the minister nd that of the lay member — *except* where the minister s a supply pastor. And where are the supply pastors ninistering? Where there isn't enough money! A church s therefore disfranchised of fifty per cent of its voice on no other grounds than lack of funds. If it can show ufficient means, the cabinet allows it a conference man nd *two* votes. And the price of the extra *auctioned* vote aries in exact ratio to the availability of conference mem-ers. In a conference where forty-five per cent of the min-sters are supply pastors, a church must bid exceedingly igh for that extra vote.

Now the question arises — should any church be dis-ranchised by a conference because it has at its helm a man t had no part in selecting but who was appointed by the very conference which penalizes it for using him? Few Methodists, even the leaders, seem to be aware of the enormity of this discrepancy in the government of their church. It is generally accepted that a few conferences are spectacularly supplied by non-conference members, but a closer scrutiny discloses that it is not a situation confined to a few geographically isolated areas but embraces the whole of Methodism.

The following table, compiled from the 1949 General Minutes of the Annual Conferences, illustrates graphical-y the proportion of charges supplied *and disfranchised*.

CENTRAL JURISDICTION	
Atlantic Coast	29 per cent
Baltimore	33.1 per cent
New Orleans	35.2 per cent
St. Louis	37.2 per cent
NORTH CENTRAL JURISDICTION	
Chicago	36 per cent
Des Moines	34.3 per cent
Detroit	29.7 per cent
Indiana	39.7 per cent
Ohio	35.9 per cent
St. Paul	30 per cent
Wisconsin	33.5 per cent
NORTHEASTERN JURISDICTION	
Boston	40.3 per cent
New York	29.2 per cent
Philadelphia	33.2 per cent
Pittsburgh	44.5 per cent
Syracuse	28.5 per cent
Washington	27.9 per cent
SOUTH CENTRAL JURISDICTION	
Arkansas — Louisana	35.8 per cent
Dallas — Ft. Worth	34.3 per cent
Houston	26 per cent
Kansas — Nebraska	40.6 per cent
Oklahoma—New Mexico	37.7 per cent
St. Louis	42.8 per cent
SOUTHEASTERN JURISDICTION	
Atlanta	28.8 per cent
Birmingham	41.1 per cent
Charlotte	22.1 per cent
Jackson	28.5 per cent
Jacksonville	34.2 per cent
Louisville	41 per cent
Nashville	38.4 per cent
Richmond	21.3 per cent
WESTERN JURISDICTION	
Denver	32.5 per cent
Los Angeles	24.2 per cent
Portland	38.3 per cent
San Francisco	27.9 per cent

Thus far we have compared the number of supplied *charges* with the number of pastoral charges. However, supplies serve the largest circuits and when the distribution of individual churches or congregations among the pastors is considered, a still more disturbing picture emerges. Thirty-two and nine-tenths per cent of all *charges* were served by supply pastors in 1948, thirty-four and four-tenths per cent in 1949. But *forty* per cent of the *individual churches* were supplied in 1949.

WHY IS IT ASSUMED that a lay member is qualified to vote whose chief source of information and instruction in church polity is his pastor who is presumably incapable of such participation himself? It follows that a lay member who had voted for years would immediately disqualify himself as a voter if he felt called to the ranks of the ministry. The only layman who would lose nothing by such a call would be one who had no such acknowledged position of leadership to sacrifice. For example, at Harrisonville, Pennsylvania, Levi Hess was the lay member from his charge in the Central Pennsylvania Annual Conference for four consecutive years *with* vote Then he became a fulltime accepted supply pastor and was appointed to serve that same Harrisonville charge — *without* vote, of course. A man who was without question a voting participant in the affairs of his conference lost that status *because he became a pastor*.

The privilege of voting is the most highly prized of all democratic rights. Here is a station church with two votes in the annual conference. A neighboring charge of six churches with perhaps twice the membership but a smaller salary has the one vote of its lay member. Isn't it immediately obvious that the six-church appointment would improve its voting power by breaking up into several smaller charges? Impossible, on the grounds of too few members and certainly not enough support? But a careful study of the minutes of all the annual conferences produces some startling facts on the sizes and salaries of existing charges.

All but 19 conferences have charges with a membership of 25 or less. There are 514 such charges; 89 have 10 members or less, 20 have 5 or less. There are charges

listed with 4, 3, 2, and 1 members! There are only 9 conferences in Methodism with no salary as low as $300. There are 613 charges with salaries of $300 or less, 341 with salaries of $200 or less, 77 with salaries of $100 or less, 24 with salaries of $50 or less. There are charges in existence today paying only $20, $10, $8, and $1 !

Therefore a supplied charge of six churches, 300 members, salary of $1800, and *one vote* might quite legitimately be broken down to six charges with an average membership of 50, an average salary of $300, and *six votes* without even approaching the lowest accepted salary or membership bracket.

Who would serve these extra charges in this shortage of ministers? More supplies, from stores, public schools, farms, industry, and mines. Supplies seem to be available, full or part time.

An impractical solution, certainly, but a legal loophope toward vote for charges made acutely conscious of their rights by the very denial of them.

The apportionment system is an institution peculiar to Methodism. It provides that payments by the charges to the episcopal and conference claimants funds, and in many conferences to the district superintendents fund, shall be in proportion to amounts paid the pastor. In short, our apportionments are our taxes for the upkeep of the church government. Any democratic institution presupposes that those being taxed shall be represented in the body establishing the rate of taxation. Here again the charge with a supply pastor suffers discrimination. The apportionments must be paid by it just as they are by the charges with conference members for pastors, but they are disfranchised in the place where the voting is done.

Resistance to payment of the apportionments has been one of the biggest headaches of the church administration for years. The disfranchised churches object to supporting an administration that gives them an inadequate representation. Taxation without representation has always failed. The perennial effort to persuade charges to increase pastors' salaries is hindered by the necessity of increasing the resented apportionments accordingly.

Now let us turn from the disfranchisement of the individual charge to the disfranchisement of the annual conference. One of the most treasured activities is that of electing delegates to the jurisdictional and general conferences. The number of delegates from each annual conference is based on the number of *ministerial* members in that conference plus an *equal* number of lay delegates. Consequently the conference with a larger than average number of supply charges is denied an equitable delegation of both pastors and laymen.

If all pastoral charges had been equally represented in the 1948 General Conference delegations, certain annual conferences, and consequently areas, would have had a comparatively bigger vote. For instance, if all charges had been counted in deciding the size of the delegations, the Pittsburgh Area with 41.2 per cent charges supplied would have had ten additional delegates; while the Philadelphia Area with 32.5 per cent charges supplied would have had an increase of only six delegates. The Philadelphia Area had 22 delegates as compared with 28 from the Pittsburgh Area, or a difference of six votes. If the delegations had been based on a full representation of pastoral charges, the Philadelphia Area would have had 28 delegates but the Pittsburgh Area would have jumped to 38, making a difference of ten votes.

An example of the change this makes possible in an annual conference can be seen by examining the West Oklahoma Conference. The 1948 delegation was 8, but inclusion of supplied charges would have given that conference 12 or an increase of 50 per cent. The Mississippi (C) and New Hampshire Conferences would each have enjoyed increases of 100 per cent by giving representation to charges served by supply pastors.

We have considered the disfranchisement of charges, annual conferences, and areas, but it can be carried still further into the realm of personalities. Might it not conceivably affect a man's chances of being elected bishop? Even men of episcopal timber require the backing of adequate delegations from their own annual conferences.

In short, our Methodist system of poll tax, too often interpreted as a manageable means of preserving a ministerial caste system of sheep and goats, has exploded in our faces.

Dr. Murray H. Leiffer, in his report to the General Conference in 1948, said, "The number of supply pastors increased as the number of men admitted into conference membership and the number of effective ministers decreased. This would seem to be counter to the general interest of the church and should be thought of as a more or less temporary expedient. Otherwise while the standards of ministerial training are being raised in theory on the one hand, they are actually being lowered in practice, on the other. The situation is now serious and will become much more aggravated in the next two decades unless cognizance is taken of the difficulty and the church embarks on a farseeing program to remedy it."

To preserve this theoretical ideal of a well-trained ministry we ruthlessly disfranchise each year an increasing number of charges. The short-coming in the theory is our failure to consider the ages of men who are being called into the ministry. Our present program assumes that only young men with time and career ahead of them will receive such calls. Some of the richest service being given the church is by men who have left other and much more lucrative fields of work to become pastors. In many cases their academic training is not high, (neither is that of the majority of the Methodist lay people they serve), but the

"Each of us inevitable, each of us limitless — each with his or her right upon the earth, each of us allow'd the eternal purports of the earth, each of us as divinely as any is here."

* * * *

WALT WHITMAN

(1819 - 1892)

ch experience gained in their previous employment and atus of a layman frequently makes them more effective nd acceptable leaders in their communities than are those inisters who have never had occasion to experience a yman's viewpoint. These supply ministers are usually hen already faced with the responsibility and expense of dvanced schooling for their own children. They cannot fford to embark on a long educational program for themelves. As one of them put it, "It is a simple question of ny education or my son's."

The Committee on the Ministry, of the 1948 General Conference, almost succeeded in solving the problem for harges served by fulltime supply pastors. On this comittee were such thoughtful leaders as J. Albert Gatlin, Frederick Brown Harris, Oscar Thomas Olson, J. Edgar Skillington, Ralph W. Sockman, and Bishops Kennedy, Raines, Reed and Short.

The committee approved, and proposed to the General Conference, legislation providing that a man who had erved seven consecutive years as a supply pastor and is hirty-eight years of age or older might be admitted on rial in an annual conference without reference to his acdemic status. On the floor of the General Conference his legislation was referred to a joint committee of The Committee on the Ministry and The Committee on Education, and there its effect was lost in an action which ailed to remedy the situation. An estimated 46 per cent of the supply pastors would eventually have been taken care of by this legislation, but the charges served by them during the qualifying years, as well as those served by students, members of other conferences, and members of other denominations would still be disfranchised.

It is not our purpose in this article to present a one-man solution to the problem. We prefer rather at this time to emulate Arthur Hays Sulzberger, editor of *The New York Times,* who says they tell the public which way the cat is jumping, and the public will take care of the cat. However, the situation boils down to the simple question of whether we believe there is merit in a democratic system of church government, or whether we believe in an autocracy of the financially privileged. Do we, or do we not, agree with the pigs in George Orwell's "Animal Farm" that "All animals are equal but some animals are more equal than others?"

Bishop G. Bromley Oxnam has written, "Protestants believe in democracy as the best form through which freedom may express itself. . . . Protestants know that power corrupts, that it will corrupt a church as well as a state, a bishop as well as a businessman. . . . Protestantism fears that a man who takes his religion from an 'authoritarian church' may be so conditioned that he will take his politics from an 'authoritarian party' or his economics from an 'authoritarian class.' That is why Protestants insist that a free man's church should be governed by democratic principles" ("How the Protestants Fight Communism," by Bishop G. Bromley Oxnam.)

And Thoreau once said, "Any truth is better than makebelieve."

Washington Diary — January

SAMUEL W. IRWIN

The fashionable philosophy of despair won't quite mend our broken globe, and fear, perhaps, won't help at all. As Mr. William Faulkner, the novelist, said at the Stockholm Nobel Prize Ceremony: "Ours is an age of universal fears which smother the more generous impulses of the spirit; — love and honor and pity and pride and compassion and sacrifice we must maintain." Yet, as we are, there is cause for uncertainty and dread. Cautious old Polonius could sniff a little at the brooding Hamlet "still harping" on his daughter he thought. But our people, to good end, might harp a little more right now on the social despair of the earth's multitudes, on the fears and injustices at home and abroad and on the daily political futility, — while this rich, giant land, called Christian, stumbles on without any sure exit toward lasting peace; only dragging with us always toward the exit we picture, bigger guns, faster planes and threats of deadlier means still unnamed. Harping would be well of the people, could they but turn our own area of the earth to see its "selfishness and lust" and turn its heart to compassion and sacrifice. "Thy world is weary of its pain," says the Methodist hymn (472) — "Of selfish greed and fruitless gain, of tarnished honor, falsely strong, and all its ancient deeds of wrong." And that would fit some others well.

A New Year Crowds In

In Washington, the first week of 1951 had everything:— much evidence of party restraint, and real effort toward a degree of harmony, we admit, in the face of what is; but always with it the whine of some political sniper's pot shot. The impeachment bazooka has however quieted down and Congress is settling into its Chinese, Russian, European, faltering allies problems. It will not be quiet too long, one may wager. But there did appear on our stage these days, with a new approach, — some counsellors of compassion.

Dr. Buckman with his moral rearmament group held forth at the Shoreham. They visited Congressmen on the hill, spoke at luncheons and attended the "Prayers for Congress" session at the National Presbyterian Church the morning that the new Congress was to convene. "Within five feet of the President in the Communion service," said one of the moral re-armament leaders later, "two old communists sat, who six months ago were enemies of the U. S. but 'weakened by kindness' were joining in their Christian service."

Frank Laubach and Glen Clark, in another group, were here with their counsel for peace. Dr. Clark declared that if even now we should drop parachute loads of food and clothes and medicines with messages of Christian brotherhood into China, the word would run over their country. Frank Laubach, on his way now to Africa with his "language lessons," said in one meeting: "Had we waged a war of amazing kindness among our own here in the

(Continued on Page 14)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIX Boston, February 14, 1951 NUMBER 7

Union Proposed

Last month at Cincinnati some churchmen met to propose a plan of union whereby a United Church of Christ could be established that would embrace nine denominations with a combined membership of more than 17 million people. The plan of union presented grew out of the Conference on Church Union held at Greenwich, Conn., in December of 1949.

One hardly knows where to begin to appraise this venture in church unity. To be sure, it is a plan proposed by a number of sincere and able people. It seeks to follow the E. Stanley Jones pattern of unity without uniformity. It says that there is a "divine imperative" for organic union among the churches; it says that there must be a general agreement that the proposed church should "bear witness to the ecumenical evangelical faith;" and it outlines a general plan of organization in five units: (1) the local church which is to remain exactly as it is; (2) the ministry which is to be recruited and ordained by a local association of churches called "the presbytery;" (3) the presbytery is to be composed of 10 or more "contiguously located" churches and is to include the minister and a lay delegate from each church; (4) the conference which is to embrace at least three presbyteries and meet annually, elects its own moderator and one bishop "who would serve as a spiritual counselor of its churches and ministers and be its administrative superintendent," (5) the general council would carry on the national program of the church and foster and express the substantial unity of the united Church as a whole including national programs of evangelism, education, publishing, pensions, social action, etc.

According to Religious News Service, three major obstacles to the adoption of this plan already pointed out by a variety of churchmen include: (1) its failure to bridge the gap between churches that are loosely organized — like the Congregationalists and Baptists — and those highly organized on a connectional basis like the Methodists and the Presbyterians; (2) the reluctance of many people to junk existing denominations that are doing effective work in their own right and in co-operation with the National Council of Churches; (3) the legal barriers that make it impossible to handle trust funds and properties that are designated for certain denominational usages. In this connection they cite the failure of the Congregationalists and the Evangelical and Reformed Church to work out their merger because of the Brooklyn Supreme Court decision.

Our own Methodist Bishop Oxnam expressed his misgivings about the plan by saying that he was "confused and disappointed" because the proposed organization was not realistic and that it would surrender Protestantism to the "anarchy of congregationalism."

So far as we can tell, it seems clear that the proposed plan of union has been set up as a kind of "trial balloon." Our guess is that it will need to be revised many times over before it will receive serious consideration by the several denominations. As Methodists, we seriously doubt whether the plan in its present form would tempt many of us to junk our connectional system. For the time being, at least, we believe that Protestantism has its greatest hope for ecumenical churchmanship in the National and the World Councils of Churches.

That Race Relations Offering

Most of the New England churches, by a well-justified tradition, send their Race Relations Offering to Claflin College, Orangeburg, South Carolina. The school, established immediately after the Civil War to educate the freed slaves, was New England Methodism's first contribution to the South's major reconstruction. Claflin has justified that investment and is still worthy of generous support. Under the able leadership of its president, Dr. John Seabrook, Claflin has

nproved its buildings, added necessary new buildings nd equipment, and improved its academic standing o that it enjoys full accreditation.

We believe that as part of the annual observance f Lincoln's birthday, it is appropriate that Methodists gain assist in the program of education for Negroes. The prejudice against Negroes and the long struggle head to remove that blight from American life hould prompt all of us to do everything possible in roviding a Christian education for as many Negroes s possible. When the educational level of America's Negroes is equal to that of the rest of us, then there an be no excuse for unfair employment practices or ny other of the current sins of discrimination.

Who Should Be Blamed?

Last week's railroad tie-up brought down an understandable public wrath upon the heads of the "sick" switchmen. To tie up needed transportation acilities in the midst of a national emergency can hardly be justified. At the very same time, churchmen must give careful consideration before they place ll the blame on the switchmen. They had been operating under a temporary moratorium pending settlement of their wage demands and, it now turns out, hey had never agreed to even the temporary moratorium. The wage freeze came along and their new wage had not been fixed, and this, apparently, was he straw that broke the camel's back. To add to the witchmen's consternation was the fact that John L. Lewis, recognized by neither of the major organizations, was bludgeoning the Administration to agree o a wage increase for the miners: this was too much for the switchmen to bear, and they started a wildcat strike that was not officially sanctioned by their own union.

The fact is that the demands of the switchmen were never settled, and by delay and even an element of default, the government's fact-finding board failed o reach any agreement. It seems clear, therefore, hat the government board is as much to blame as the switchmen. It is tragic that organized labor is forced more and more to resort to its most violent weapon — the strike — in order to get prompt action necessary for settlement of its complaints. It is not enough to say that a strike is never justified, or that an employer's lock-out is never justified. The work of mediating labor-management difficulties must be carried on consistently in order to avoid strikes and lock-outs, and the public must demand that this procedure be followed. Let us not wait until we see our nation's safety jeopardized, or until we see that a strike is inevitable, before getting down to the business of mediating these industrial problems. Our system of free enterprise must be free enterprise for all people, and unless we want to see that system dissolve, and follow the pattern of socialization of American business, we must be willing to put the democratic process to work to avoid industrial difficulties.

Church Salaries, Too

The wage and salary freeze ordered by the Economic Stabilization Agency applies to church and philanthropic organizations, according to the latest information available. The legal department in the New England office of Economic Stabilization told this editor that for the present, and until a different relaxation rule comes from Washington, whatever salary was in effect on January 25, 1951, is the fixed amount. This applies even if a local church had previously adopted a budget which called for salary increases to be put into effect at a later date. For example: if a church in December had held its annual financial canvass and, as a result of its pledges, had voted to increase the minister's, the organist's, or the sexton's salary effective January 26th, such an increase would not be allowed. The ruling does not apply to fees, interestingly enough.

Obviously there is a serious inequity here which, we most certainly hope, will eventually be ironed out. The present rule works a distinct hardship on a pastor in a local church, but allows no restriction whatsoever on a minister not working on a stated salary. For Methodism, the salary freeze will work a hardship on the connectional work of the church since most apportionments for a local church are based on the cash salary of its minister.

An additional hardship in all of this is the discouragement that will come to a minister who has worked hard to increase the membership and the giving of his congregation only to find that under the new rule, he must continue to receive what is more often than not, an inadequate salary. Most ministers' salaries never caught up with the inflation and while prices are frozen at the highest level, he now finds his salary frozen at a very low level. True, a church could increase a minister's car allowance, or provide some other compensation apart from his stated salary, but the ethics of such a procedure would most certainly be questionable.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For February 25th.

Topics Copyrighted by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

WHAT IS THE GLORY OF THE CHRISTIAN LIFE ?

MARK 9: 2-4, 14-17, 25-29.

Christian Glory

Glory is a word which should be used sparingly by Christians. Whenever anyone goes in for glory for its own sake and for a reward for service, there is scant hope for Christianity either personal or general. Glory as it appears in the Bible script is a word with many meanings but never does it mean a reward for serving one's fellow man or God. St. Paul once gloried in the "Cross of the Lord Jesus Christ" and again he gloried in his "own infirmities." This much in the way of glory may be legitimate. But as we know the word and its modern usage, it should be used sparingly.

When Jesus took Peter with him onto a high mountain and became transfigured before them, "his raiment became shining, exceeding white; so as no fuller on earth can whiten them." There appeared before them Elias and Moses who talked with Jesus. The glory which Jesus showed was something we do not witness on earth, for Jesus does not take us up into high mountains and become transfigured before us.

Suppose we reduce this experience to something we can understand and try to make it mean something to us in every day life. It smacks of mysticism and we have few mystical experiences to relate. In fact, Jesus has other ways of reaching us than transfiguration, which may be in the nature of glory. There are times when Jesus seems to come closer to his disciples than at other times. It may be on the mountain tops or in the deep shadows of the valleys. Any time Jesus makes himself known to us along the common way or in the unusual experience, we need to get the most out of the experience. Let nobody discount the mystical experiences of others. We do not know what the mountain top experience of Jesus and Peter and James and John meant to them. All we know is that it became so much a part of the experience of these men that they handed it on from person to person until it became a part of the oral tradition and finally the Gospel of Mark.

The Glory of Healing

Fortunately this lesson covers more than a story of the transfiguration of Jesus on a mountain. The scene related by Mark when Jesus came to his disciples and found them harassed by scribes who were questioning them about a lad with a dumb spirit, had to do with a kind of glory which Jesus richly deserved.

When Jesus saw the crowd gathered around the disciples and scribes and the poor lad with dumb and deaf affliction, he spoke sharply to the dumb spirit in these words: "Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him." This was power which Jesus had over evil spirits.

This is not the place to discuss the processes of psychiatry and the healing of various types of insanity. All we can say is that there is a vast field here which we do not yet fully understand. But we have gone far enough to know that many forms of insanity can be cured by methods commonly used in mental institutions.

Jesus was not a clinical psychologist and he would not feel at home in our modern clinics as they sometimes are conducted, but he knew how to handle demons and restore people to sanity.

We have tossed the healing miracles of Jesus off as worthless and called them miracles. We have sometimes doubted their validity. We cannot dismiss them lightly and stay within the framework of the gospel narrative. It is curious how easily we plow around what we think are rocks and stumps in the Bible, and accept what fits into our ignorant and superficial pattern of knowledge. As a matter of fact we are so inexplicable and mysterious in our own natural and common lives that nobody can explain us.

The Power of Prayer and Fasting

When Jesus cast out the demons which had caused the lad in our story to become deaf and dumb, he explained to his powerless disciples that such a demon could only be cast out by "prayer and fasting."

How many of us who might have been among the wondering disciples on that far off day would have asked "Why?" Frankly we do not know why any Christian cannot cast out demons which harass humanity. After we make due allowance for the meaning of the word "demon" as Jesus used it, we are still not able to explain why many Christians are unable to exercise faith healing of any kind.

It is very easy for us to explain some of the operations performed by expert surgeons on the basis of medical progress. We have become used to miraculous cures and we expect physicians to perform impossible cures. But they depend also on the power of God. The physician is a co-worker with God when he heals the sick and restores them to health and normal living.

We are gradually coming to rate the psychologists and those who cure the mind by a valid process of therapy as also being co-workers with God. That they have so grossly overlooked Jesus in this field is another symptom of a tendency to overlook religion as a healing force. In bringing the abundant life to mankind, Jesus still stands at the front among life's creative and healing forces.

The whole process of healing comes down finally to faith in God and men who know how to apply the healing forces of life to sickness. The best healers are those who help create conditions inside and outside the human personality, which give God a chance to do his work. By fasting and prayer and right living, we might also perform some healing miracles.

Bases For Apportionments

CLARENCE LA RUE

A study of the bases for the apportioning of administrative and benevolence budgets to annual conferences and charges.

This study was begun for the reason that the North East Ohio Conference Commission on World Service and Finance was dissatisfied with the basis it had been using. Being asked to give the results of the study before a meeting of chairmen of commissions, held at Buck Hill Falls, the scope of the survey was somewhat widened. No attempt was made to discover the bases used in all conferences. However, forty-eight replies to a questionnaire are herein used. I shall try to do three things in this paper:

(1) First I shall give an analysis of the bases now in use as indicated by the replies from forty-eight commission chairmen.

(2) Second I shall endeavor to set forth the rightful objective to be sought in a basis for apportionment.

(3) In the third place I shall give you, for what they may be worth, my own tentative convictions as to bases that might serve our purposes. In all this discussion I am thinking, I confess, pretty largely of the annual conference in making its apportionments to the districts and charges. However, a basis that is truly satisfactory for an annual conference in making its apportionments would, in all probability, also be suggestive of a fair basis on which to hand down apportionments from the general boards to the annual conferences.

A Few Definitions

Alice in Wonderland proceeded on the basis that words must mean what she wanted them to mean. This being my procedure also, I had better define a few terms. By "Administrative Budget" I mean whatever budget for administrative purposes any annual conference may establish. This may include only the "General Administrative" items handed down from General Conference, and the Episcopal fund. It may include that whole range of annual conference expenses such as printing minutes, entertainment, program, district superintendents' fund, committee expenses, etc. By "The Benevolence Budget" I mean (in this paper) "The World Service and Conference Benovelence Budget" as ordered by the *Discipline*. By "Current Expenses" is meant the narrower group of expenditures as reported to the conference. By "Total Current Expenses" I refer to what is thought of in a local church as the "total current budget" which takes in local and annual conference expenses, including even all ministerial support but excludes capital expenditures.

Bases For Appointments Now Being Used

In the forty-eight conferences whose reports I have in hand there is such a diversity of practice as almost to defy analysis but a few facts can be set down.

(1) There are 39 different formulas used as bases for making apportionments.

(2) There are but five items used in these 39 formulas. (Actually there are two other isolated items, which prove the rule I presume.) These are the five items used:

Pastor's cash salary, membership (usually "active" but sometimes "total"), current expenses, "total current expenses" (see definition above), and world service and annual conference benevolences.

(3) Twenty-five conferences use the same basis for both administrative and benevolence budgets. However, there is wide diversity as to the nature of this one formula.

(4) Six conferences use just one item as a basis which they apply to both budgets. Four use the pastor's cash salary; one uses the membership; one uses the "total current" expense item.

(5) Forty-two use composite formulas.

(6) Of those using the pastor's cash salary either as a common basis, or for one of the budgets, four have a graduated percentage assessment.

(7) Many conferences used one single item as a basis for the administrative budget but a different one for the benevolence budget. Cash is used by 18 conferences as a basis for the administrative budget. Various single items are used as a basis for the benevolence budget, such as salary, membership, total current expenses and previous benevolence payments. Also many conferences use one composite formula for one budget and a different one for the other.

(8) The frequency of use of each of the five items is revealing: cash salary — 47; membership — 28; current expense — 12; "total current expenses" — 12; world service and annual conference benevolences — 18.

(9) Here are a few of the composite formulas used, though I do not go into details as to percentages attached to each (which, incidentally, we realize is extremely important).

(a) membership, salary and benevolences.. 8
(b) membership and salary. 6
(c) membership, salary and current expenses. . 3
(d) membership, salary, current expenses and benevolences. 3
(e) salary and current expenses. 1
(f) membership and benevolences. 1

Let me hasten to add that by mentioning these I am not approving them.

Some observations may be made regarding this study. There is here a very rich experimentation as evidenced by the 39 formulas. There is clearly a desire for a formula which can be applied to both administrative and benevolence budgets. There is a trend toward the composite formula. There is (shown by the letters from the chairmen) a deeply-felt desire to find bases which will be fair to all the churches, coupled with a definite feeling on the part of many that the formulas now being used are not satisfactory. On the other hand there are quite a few

chairmen who feel they have discovered a fair and practical formula. In many cases I believe this to be true.

Proper Basis For Apportionments

(1) *The basis or bases used should reflect fairly the ability of a local church* (or annual conference or district, if apportionments are being made to them.) It ought not to penalize the small church or the large church or the generous church. It ought not to excuse the stingy or narrow-minded church.

(2) The basis should be as simple as possible. One item, if such could be found fairly reflecting the giving ability of the churches, would be ideal. Two would be better than three or four items in a composite formula.

(3) The basis must not imperil the program of the church. If the adoption of a particular basis would lead to a decrease in benevolent giving, or would result in the paring of membership rolls, that basis is of doubtful worth.

(4) The basis must be practical in that the data for its use is actually available. There are some items which are poorly reported in most of our annual conference minutes. Possibly this can be remedied but until it is corrected these items ought to be used sparingly.

Some Conclusions

(1) We must find our basis or bases among five items: membership; pastor's cash salary; current expenses; total current expenses; world service and annual conference benevolences.

(2) Each of the five has certain weaknesses or faults which had better frankly be recognized so that they can be safeguarded in use.

(a) Pastor's cash salary as an unmodified basis is unjust to the small church for the salary is a disproportionate portion of the local budget of a small church as compared with that of the large church.

(b) Membership alone does not differentiate between a church whose members are of a limited income as compared with one whose members are well-to-do. Its use will tend to cut membership rolls.

(c) Current expenses alone is a pretty narrow basis and is very often inaccurately reported.

(d) Total current expenses, while broader, still suffers from very inaccurate reporting

(e) World service and annual conference benevolences is entirely unadapted for use as a basis for administrative budget apportionment. It has the fault of penalizing the generous church while excusing the stingy or unmissionary minded congregation.

(3) If a single item is to be used I would recommend "total current expenses" as being fair to the giving ability of the churches and equally satisfactory for both administrative and benevolence budgets. The one defect lies at the point of accurate reports to the conference. Let me say again that by "total current expenses" I mean to include the usual current expenses such as gas, telephone, janitoring, music, interest on debt, caretakers, secretaries, etc., together with all the ministerial support, and genera administrative costs to the conference. The pastor's casl salary might be used as a single item basis provided graduated percentage of assessment is used to correct it tendency to penalize the small church. Even then I doub if it is fully satisfactory.

Membership ought not to be used as a single basis fo either budget for the reason that it does not differentiat between the well-to-do church and the church of smal means.

(4) If a two item basis be used there are various combinations that, in my opinion, pretty well serve the purpose.

(a) Membership and pastor's cash salary, while not perfect, is much to be preferred to either alone and has the merit of having the items accurately reported. Here again ratios may vary between the two.

(b) Some prefer membership and cash salary or current expenses for the administrative budget, but for the benevolence budget use membership and previous benevolent giving. This is good. It recognizes the giving for benevolences and will be welcomed by the churches. However, do not use the benevolence giving as even an item in composite administrative formula. It would be unfair to the churches giving generously to benevolent causes and would tend to lessen their giving.

(5) If a three item basis be used these three might be used. For administrative budget, membership, ministerial support and current expenses. For benevolence budget membership, current budget and previous giving to world service and annual conference benevolences.

In all the above formulas the test must be: Will this basis fairly reflect the giving ability of the churches? Is the information accurately available and will the use of this basis leave unimpaired the program of the church?

One or two final comments ought to be made. In my opinion the annual conference ought definitely to set the apportionment for each and all the churches. That is, the recommendation of the commission when approved by the conference ought not to be subject to any modification

On the whole I believe this will be fairer than any juggling by district committees. The only justification fo such changing of apportionments that I know of lay i the fact that the bases of apportionment failed to reflec the giving ability of the churches concerned. A fair basi enables the conference to take final action that is fair to all

In my opinion, also, the time has now come when th General Commission on World Service and Finance, o other appropriate agency or group should make a stud of the proper bases for apportioning both administrativ and world service apportionments to the several annua conferences. Their findings ought to lead the Genera Conference to a new and fairer procedure than that whic is now used. Such a basis or such bases, when adopte by the General Conference, would almost certainly be ac cepted by a large number of the annual conferences an used in apportioning to the churches.

There Is A "Christian Remnant" In Korea

THOBURN T. BRUMBAUGH

WHAT GENERAL MAC ARTHUR called "a new war in Korea" meant a new and far more serious tuation for the Korean Christians and the small group f missionaries remaining there.

Before Christmas, the need throughout South Korea, nd as far up in North Korea as the U. N. forces had enetrated, was for relief and rehabilitation, as the dispossessed returned to their war-ravaged homes and communities. This in itself, for a nation of 30,000,000 people, was a stupendous task. It involved both those to whom America and the United Nations must give aid, and also hose of the Christian community in Korea for whom we n the churches of America feel a special responsibility.

With the year-end invasion by the Red armies of China, hese tasks and responsibilities were greatly changed and became far more difficult.

From mid-December on there began another great evacuation southward from northern and central Korea. In he United Nations retreat of July and August, 1950, only a small proportion of the Korean population withdrew rom Seoul and other cities; but the recent evacuation has been much larger. In addition, many thousands from North Korea have seized the opportunity to escape Communism. It is gratifying that of the 90,000 Koreans evacuated by the Navy from the Hamheung area in the northeast, several thousand were Christians.

One such Christian group, as reported by Chaplain Harold Voelkel, was at a Holiness church on their knees n prayer with their Bibles before them, when deliverance came. They thought they had no way of escape and had "decided to pray together and then die." When their rescuer opened the door and was recognized, the leader of the prayer group dramatically announced, "Moses has come to deliver his people!"

The accounts of the evacuation of Seoul are tragic. Missionaries of the Methodist, Presbyterian and other denominations have been giving all possible aid to the distracted public, and special attention to the Christian community. All letters from Seoul during these fateful days tell of frenzied efforts to get the Christian leaders and their families out of the path of the slaughter which would most certainly have befallen them if found there again on the Communists' return. Thus the wives of Bishop Yu Soon Kim, Dr. J. S. Ryang, Dr. Hyungki Lew (now acting bishop of the Korean Methodist Church), along with Christians of other denominations, were loaded onto trucks, railway cars and boats, and sent to the South.

A LETTER FROM Dr. Edward Adams reports that "on an interdenominational basis . . . over 700 Christians were evacuated" on one train from Seoul, and 1,400 on one boat and 600 on another from Inchon. Adams' story of how the children of a Christian orphanage were given priority in loading one such boat is a classic of human character when crisis is faced:

"The quota for the boat was already filled (when) we found that the orphans were not included and that about twenty of the sixty-odd kiddies were babies with all sorts of supplies and baggage. There was no man accompanying them and only about three women to handle all the children. It seemed most important that they accompany the 225 pastors and families scheduled for that day, so that the men could give a helping hand. The Korean marine officer agreed to try to get them on. They arrived after all the others had filled the waterfront waiting to be taken on barges to the waiting steamer. Baggage was loaded first, everyone else's baggage, the orphans and their baggage still in the background! A word was spoken to the officer; another word to the mob milling on the wharf. A line was open; willing hands first passed the baggage down the line; mattresses were spread out on top. The children were next handed along until every orphan was aboard and on a mattress. Then the crowd closed in again to see who would be the first to get on. It was a heart-warming experience. A little over fourteen hundred Christians got on that boat. As we drove back to Seoul that Christmas eve, we felt that the Lord had given us a very wonderful Christmas present in the evacuation of so many."

THE CONCENTRATION OF so many thousands of refugees in the southern-most tip of the peninsula has created very serious problems. The military authorities have, therefore, insisted that they be allocated to the least populous regions and even to nearby islands. Promptly American Methodist and Presbyterian, together with Australian Presbyterian missionaries prevailed upon the Korean governor to designate a place in a quiet country community, not too far away, for the families of Christian pastors. Our daily newspapers and radio broadcasts have also been reporting the location of many widows, children and others on certain islands sufficiently removed from the mainland to assure naval protection if the worst of military disasters should occur.

Of conditions in the vicinity of Pusan, the Rev. Charles A. Sauer writes: "I visited the churches where pastors and their families are being temporarily quartered. Crowded conditions! In one school building six to eight families are packed into one classroom. In some cases each family has a space of twenty by twenty, in some cases ten by ten, while others are living on the stair landings or even on the steps. . . . It is impossible to estimate the number of refugees.

As to the gigantic scale of the whole "operation," Mr. Sauer says, "We hear reports of from 40,000 to 70,000 landed on an island near here, all from North Korea. Two boatloads came in from Inchon yesterday, carrying several hundred refugees, including one orphanage. Two or three box-cars carrying Severance Hospital staff of seventy and all the equipment they could evacuate from Seoul are due today." (This means that this union Protestant hospital is now functioning in some fashion in or near Pusan.) Concerning the manner in which

(Continued on Page 16)

Library of the
UNION THEOLOGICAL SEMINARY
New York

It Might Have Been

Clarence F. Avey

Prayer crusades for peace are the order of the day. Church-wide and nation-wide appeals have been made for Christian people to enlist themselves in mass petitions to Almighty God, that the rising tide of war might be stemmed.

The power and necessity of prayer in any emergency is not to be minimized. But, realizing our human penchant for "praying in a pinch," one wonders if these appeals are not a symbol of frustration. Confronted by impending defeat in a military venture, and panicked by the imminent possibility of atomic warfare, we are as a last resort falling upon our knees. We are witnessing once again an exhibition of fox-hole religion. In our desperation we are asking God to do what, in a large measure, we ought to have done for ourselves. We had the Christian religion in 1945. Its resources have been available to us every day since the fighting stopped. Now, facing great peril, we are attempting to lay hold of what was at our hand every hour of the past six years. Could it be that we have "sinned away our day of grace," and are genuinely frightened, both by the recollection of our failure and the portent of things to come?

One of the severest disappointments of the post-war period has been the almost complete ineffectiveness of the church to influence the nations at the point of decision, before decision was made, as Bishop Oxnam has so well said. No real effort, short of high-sounding pronouncements, has been made to achieve a Christian solution for international conflict. The war was fought, if it had any moral meaning at all, to clear the ground for a great new design for peace. But in the main the church has failed to keep its hour with destiny. No sooner was the war over, than the denominations turned to quarreling among themselves (the resurgence of Catholic and Protestant antipathies) and concentrated upon parochial goals and minor concerns — missions, temperance and evangelism.

If there is a pained outcry at the listing of these causes as "minor," let it be pointed out that all such efforts are futile in the face of atomic warfare. If the whole world is to be made a Korea, with precious human personnel sacrificed, and the treasure and toil of generations embodied in institutions ruthlessly destroyed, what becomes of "Christian work?" It is senseless to build up only to tear down by the unparalled destruction of modern war. Missionary money spent over many years in Korea has, in large measure, gone to waste in six months. If soldiers who fight to save civilization are given free beer and encouraged to become drinkers, what becomes of temperance? If American boys are enlisted to "smack hell out of the Chinks" (a general's description of their mission) by any and all means, what becomes of evangelism and conversion to the Christian way of life?

In retrospect, one is tempted to envision what The Methodist Church, in particular, might have done with this fateful quadrennium. A few weeks before the 1948 session of the General Conference in Boston, the Rev. John Collier, of Webster, Massachusetts, suggested a four-year plan which, had it been adopted, would have been a great pioneering venture to win the peace. His grand thought was to have The Methodist Church adopt as its chief emphasis "a four-year plan of education, information and inspiration, using every agency and board within the church" to marshal the moral strength of Methodist people for support of the United Nations and to build up those concepts and precedents necessary to insure peace.

The effect of this proposal would have been to carry to completion the goal which was so nobly begun in the now forgotten "Crusade for a New World Order." The Crusade would have been enlarged, and the church's main concern would have been the abolition of war through international cooperation. Four bishops and 20 "peace evangelists" would have been freed to direct the movement, and adequate funds provided to see the program through to successful conclusion.

Efforts were made to present this idea to conference leaders. They listened respectfully, but everywhere its sponsors were met with the assertion that another quadrennial plan was in the air. No one seemed to know what it was, but it was agreed that nothing new could be entertained. Moreover, the quotas for benevolent boards had already been fixed, and to secure money for any innovation would mean "unfixing" them, and this was regarded as an impossibility. The resolution embodying the outlines of the plan was eventually lost in committee, and the now familiar quadrennial program of missions and "specials" was adopted.

In the light of all that has happened in the past three years, and in view of the present perilous state of international affairs, what might have come to pass if The Methodist Church had mobilized for peace? Suppose that "peace evangelists," trained and competent in the interpretation of peace through the United Nations, had carried on a mission of education throughout the church? Suppose a million Methodists had devoted themselves in dead earnest to study and understanding of international issues? Suppose Methodist opinion had been ready and vocal at critical junctures? Others would surely have joined with us, and a constructive leaven introduced into the degenerating world situation.

If, for once, The Methodist Church had forgotten itself in a crusade for matters entirely aside from its membership and prestige, it might have found flowing into its life such an influx of new power and vigor as has not been experienced since the days of the Wesleys. What is far more important, it might have fulfilled its high mission to proclaim the gospel of peace, and to spread the Scriptural holiness of brotherhood and good will to the ends of the earth. It would have fewer members, perhaps, at the end of this quadrennium, but it would be a better church.

Our New England poet, Whittier, once declared,

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been!'"

LIFE INSURANCE ADVISOR
ROBERT L. GERLING
Licensed by
The Commonwealth of Massachusetts
82 Devonshire Street Boston, Mass.
LA 3-5280 CO 7-1752

What's It All About?

George Albert Fallon

Many people have been puzzled by the recent stand of the Catholic Church against the Rotary Club. From the reactions which have resulted since the puzzling policy was first announced it is quite evident that all of the people were not Protestants. Many American Catholics have been embarrassed by it. "What's it all about?" countless people have asked. They wonder why the Catholic Church is opposed to a service club such as Rotary. Spokesmen for the Rotary Club have come forward to state that there is no discrimination in their club and that each member is allowed to think as he wants to think and believe as he wants to believe. That sounds reasonable enough to all who have been schooled in democracy. But what we need to realize is that this is the very crux of the matter so far as the Catholic Church is concerned. No one can seriously believe that the Vatican thought the Rotary Club in America was a secret organization. If the Vatican had any doubts they could easily have been cleared by asking the Catholics who belong to the club. But secrecy was not the vital point. Here is the problem — in America the Rotary Club makes no distinction between a priest, a rabbi, and a minister. Though that sounds fair and reasonable to us it is far from proper to those who set Catholic policy in the Vatican. They believe that no rabbi — no Protestant clergyman — is equal to a priest of their church. They claim to be the true church. They have a right, so they claim, to special recognition. They do not want their priests mingling with other "men of the cloth" on equal terms. So the order is given that no priest of the Catholic Church may belong to Inter

ational Rotary. And the Vatican does not ant Catholic laymen thinking in terms of quality so the faithful are warned to be bedient.

The Catholic Church has a right to beve as it desires. It also has the right to ll its priests what they may or may not do. ut when some policies are given we need realize that they are not stated in the terests of tolerance or democracy. Tolerace is not an ideal of the Catholic Church. emocracy is not a part of the Catholic way f life. Equality is foreign to their system. we keep these facts in mind we shall nderstand more clearly some of the actions nd policies of the Catholic Church. — *Reprinted from "The Wesley Herald, Worcester, Mass.*

Condemn Segregation

HOUSTON, Texas—Segregation within their enomination was denounced as "un-Christan and a betrayal of our faith" by 168 leadrs of the church from across the nation in e closing session of the institute for city astors held here (Jan. 30th to Feb. 2nd).

Although the meeting was held for the urpose of discussing the problems of the ity church and how to solve them in the ght of modern social conditions, discussion f the age-old question of segregation stole he show in the last hour of the conference.

It was Dr. Edgar A. Love, of New York, uperintendent of the Department of Negro Work of the Methodist Board of Missions nd Church Extension, under whose auspices he institute was held, who precipitated the iscussion when he asked if the institute hould be set up on a jurisdictional basis.

The Central Jurisdictional of The Methodist Church is composed of the colored conferences of the denomination. It is the only racial" jurisdiction. The other five jurisdicions are organized along geographical lines, while the Central Jurisdiction covers most of the country — wherever colored conferences exist.)

"We should get the record straight here now," said the Rev. D. R. Fletcher, of Philadelphia, another representative of the Board of Missions (Church Extension division). "It s charged by many white leaders of the church that we Negroes are satisfied with the urisdictional arrangement and with a segregated church society."

Among those setting the stage for the unanimous resolution calling on the church o abolish all segregation within its ranks were: the Revs. D. L. Ridout, Dover, Delaware; L. S. Moore, Philadelphia; L. V. Winfield, Houston; R. S. Mosby, Dallas; K. L. Jackson and J. O. Williams, Baltimore; and Mrs. David Jordan, Louisville. Dr. Love stated that, to offset the charges that Negro eaders favored a segregated arrangement in he church, he had given a statement, over is signature, declaring his stand against all forms of discrimination and separation on the basis of color, within the church.

The conference committee on resolutions, headed by Dr. Leon S. Moore, Philadelphia, was ordered to prepare a memorial to the 1952 General Conference, to meet in San Francisco, requesting abandonment of the Central Jurisdiction and the outlawing of segregation in the church.

Religion that fits the needs of all men everywhere was the concern of the delegates who came from 28 states for the quadrennial institute for the four-day parley. The demands of the city church were analyzed by city pastors in 10 seminars and two general sessions daily. The growing problem of the "class" church was brought out as ministers and workers discussed the difficulty of integrating new members, mainly those from rural areas, in the urban church.

The seminar on "Worship in the City Church," led by the Revs. D. L. Ridout, Dover, Del., and L. S. Allen, Atlanta, observed that lack of warm fellowship in the city church probably causes the loss of many members to the denomination each year. Churches were urged to build "compelling fellowships" and to plan services of worship to help people solve the problems which they face in every-day life.

City ministers indicted themselves and their congregations for failing to make recent arrivals feel "at home" in their new environment. They faced boldly the problems of differences in education, income, and interests. They exchanged techniques for church programs that would make both the Ph.D. and the common laborer feel at home.

Other seminar leaders were: the Revs. S. H. Sweeney, New York; E. M. Hurley, Jacksonville, Fla.; L. L. White, Los Angeles; M. W. Clair, Chicago; Miss Theresa Hoover, New York; D. M. Jordan, Louisville, Ky.; A. W. Harley, Houston; John Harmon, New York; Levi Miller, Baltimore, and Ezra Cox, San Francisco.

Sessions were held in Sloan Memorial Church, the Rev. J. S. Stripling, pastor, with Trinity East Church, the Rev. L. B. Felder, pastor, serving as hosts.

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On The Man Who Falls Forward"

Now it came to pass that the Pastor was returned to his house at the close of a winter day, and when he had brushed the snow from his beard he made his way unto the hearth that he might warm his hands. And lo!, in his chair beside the fire another was already seated. And the Pastor saw it was one of the Great Congregation who was troubled.

Then while the fire leaped upward in the black throat of the chimney as a new log blazed, the troubled man laid forth his woes, even as a merchant spreads his wares upon the tables at the bazaar. And his woes were as many as the evils of Pandora's box.

Yet did the Pastor see that the troubles of this man were made, not by the follies of life, but by his noble dreams. For he did say that he was vexed that a Great Committee maketh not its way upon a smooth path, and he was chairman. Also, he reported that he was up against evils in high places as well as low, and the hosts of Satan were after him with barking tongue.

Verily, this man was troubled. But he was troubled that the work of his Lord prospereth not abundantly. Therefore, did the Pastor love him as a son, and he was ready to comfort him. But the Lord spoke secretly into the Pastor's ear, saying, "He that has been bitten by a serpent will fear even a rope." And the Pastor took the hint, and gave no words of comfort for he could now see that the man was troubled by false fears.

And he spake, saying, "My brother let not thy heart be troubled except in the hour when it is not troubled by the fear that the Lord's work is not being done." And the man beheld the countenance of the Pastor but the words could not register, for the statement was a triple-negative.

Therefore, the Pastor seeketh to try again and said, "Who falls for love of God shall rise a star." But the man stared dumbly.

Then did the Pastor shoot his final bolt and said, "A man falls in the direction he leans." And the man comprehended, and feared no longer that in falling he was vanquished for he was leaning in the right direction.

AS THE CHRISTIAN YEAR MOVES THRU LENT

Where Else Can You Better Read About The Central Figure Than In The Earliest Written Records — The Gospels —

By Themselves Or In Combination With The Rest Of The New Testament Or In The Whole Bible

OBTAINED FROM

Massachusetts Bible Society

41 Bromfield Street, Boston 8, Mass.

"THE CHOICE"

Prepared especially for Brotherhood Week
By the late William Rose Benét

Fear said to Hate
"Come, let us build a State
Proscribing all save of one tribe or skin
From joy therein!"

But Spirit said to Love
"See a huge world, whereof
All are one body. Quickly, in every land,
Reach hand to hand!"

Alarmed for ambush, sullen before all light,
Crouch Fear and Hate within the caves of night,
While Spirit and Love, from no man fugitive,
Walk in the sun's free dower through which we live.

Korea Offering, February 25th

As a climax to the Week of Dedication (Feb. 18th to 25th) all Methodists are asked to give an "extra offering" on the Day of Dedication (Feb. 25th) "to provide some physical relief for the hungry, homeless, and shelterless millions of non-combatants in Korea" — many of them Christians and Methodists. The Council of Bishops is asking that the first $100,000 of the Day's giving be for Korea's needs, and that this be over and above the usual giving for the day.

The money will be used by Methodist missionaries and by Korean Methodist church agencies to help the most needy families. No matter what the outcome of the present military struggle, the need will continue. There are even now many thousands of Christian families — especial targets of communist terrorism — fleeing the armies. Some are in South Korea, some in Japan, some in distant isles and countries. But they are all refugees and need the succor of their Christian brethren elsewhere. Help Korea now!

Offers Senate Prayer

WASHINGTON, D.C. (RNS) — Guest chaplain at a session of the United States Senate here was the Rev. Kiyoshi Tanimoto, a survivor of the atomic bombing of Hiroshima, Japan. Mr. Tanimoto is pastor of Naregawa Christian Church in that city.

He is the first Japanese clergyman upon whom this honor has been bestowed since the end of the war and one of the few foreign clergymen upon whom it has ever been conferred.

Mr. Tanimoto offered thanks to God for American generosity to Japan after the end of hostilities. It was Christian generosity he said, which halted "the ravages of postwar conditions which would have been greater than the destruction of war itself."

"We thank Thee," he prayed, "for America's great spiritual heritage expressed so beautifully in her sacrificial rehabilitation of human life throughout the war-torn countries."

His prayer so moved members of the Senate that Senator A. Willis Robertson (D.-Va.) rose to declare, "I was inspired by the fact that a man whom we tried to kill with an atomic bomb came on the floor of the Senate and offered a prayer to the same God we worship, thanking Him for America's great spiritual heritage, and asking Him to bless every member of this Senate.

"The atomic bomb did not kill him. It did not break his will. So, Mr. President, I could not help but feel that if a miracle like that could be worked in his heart, it might be possible that a power stronger than the atomic bomb will rend the Iron Curtain behind which millions of misinformed people look upon us as enemies bent upon their destruction."

Senator Robertson said that Mr. Tanimoto's prayer reminded him of the historic words of Woodrow Wilson: "To conquer with arms is to make only a temporary conquest; to conquer the world by earning its respect is a permanent conquest."

A Resolution

Resolution adopted by the Saugus Council of Churches at meeting on Sunday, January 21, 1951 at Center Congregational Church, Saugus, Mass.

"Whereas our brother Ralph W. George has, at the call of God, put aside his earthly tools and has entered into the larger ministry of Heaven;

"And whereas we who have labored with him recall the brilliance of his mind, his thorough scholarship, his Christ-like humility, his utter selflessness, his warm and sympathetic understanding manifested in his pastoral office, and his complete devotion to the task of preaching and teaching the Kingdom of God;

"Be it hereby resolved that the Saugus Council of Churches spread upon its record our sincere appreciation for the companionship, leadership and labors of our brother, the Rev. Ralph W. George. We pray that we may wear with honor and dignity the mantle which our beloved brother has bestowed upon us."

Christianity In 2000 A.D.

What will Christianity be like in the year 2000 A.D.?

Bishop Gerald Kennedy recently gave Oregon readers the benefits of his studied predictions in an article in the *Sunday Journal Magazine,* published in his home city.

After stating that his "incorrigible optimism" foresees a recognizable society in 2000, despite current threats of atomic world-destruction, Bishop Kennedy predicted the following changes and gave his reasons for these changes.

1. The religions of the world will become more aware of certain common foundations. Each faith will be strengthened and purified by what is good and true in others.

2. The Christian churches will come closer together. We shall have unity with diversity for any other kind appeals only to totalitarians.

3. Catholics and Protestants are going to come closer within these next 50 years. We will adjust ourselves to the inevitable necessity of unity of spirit and difference of organization.

4. Christianity and science are moving closer together and in 50 years they will regard themselves as partners, not rivals. . . These two great disciplines will be united for the service of men.

5. The church is going to be more of a fellowship than an institution. The day of the high-powered ecclesiastical organization, dealing with people the way an assembly line deals with motor cars, will come to an end.

6. The family will be rediscovered, and the church . . . will become again the foundation of the home.

7. We are going to rediscover the individual . . . The human spirit cannot be stifled forever.

Refuting melancholy prophecies that the world may soon come to an end, the bishop hopefully concluded: "my guess is that God will not surrender His hope in us for a while longer."

Washington Diary — January

(Continued from Page 5)

U.S. and abroad in the world, backed by an amazing love, backed by the amazing Grace of Christ, we would not now be in this storm and darkness." It was saintly Comenius who wrote of his much loved Bohemia from his exile: "When the night of storm and darkness has passed, Oh my country thou shalt live again!" But here this inspired soul could see hope out of the storm that now encompasses us.

And Stanley Jones, who would take even the communists into the kingdom and the recalcitrant into our hearts, speaking several times among the Methodists and others sounded his unchallenged appeal to open our borders to the one security, outside of which there is no security, — an invasion of God. "Where sin meets love," he said "there I set up a Cross of pain, a mercy seat for a repentant world."

On the next day Billy Graham was preaching here to a great crowd, and strange as it may seem, was using like words: broken laws inevitable retribution and God in Christ reconciling the world to Himself. One, musing might say, "God must have for us a spiritual exit to peace if we will." At any rate there was truth enough among these groups to far outweigh the merits of Congressmen doubtful of mind, untrained and confused in spirit, or a thousand others content in the

arvels of our "status quo" while a world cks beneath us.

spired Ruckus

We do not expect government by ruckus o widely but there will be some of it. The dministration's foreign policy lies in that lcanic area. For months on end many of e "loyal opposition" have claimed that the emocrats have no foreign policy or that hat they have is bad. Others, more recent-, are contending brazenly that the Repub ans have nine foreign policies — all dif rent. The cartoonist of the independent epublican *Washington Post* ventures to etch Herbert Hoover as a policy maker, eneral MacArthur next, then Senators Taft d Knowland on through down to the im onderables Wherry and McCarthy. For a od while this disturbance has upset Wash igton tranquility and caused the most of e earth's seismographs to register abnorm ly. But nobody's foreign policy will get s out any more perhaps, only that spiritual kit "God gives us," as Lincoln knew, "to e the right." The little immigrant girl id, "Maybe the United States may have to ffer too to be redeemed." But great moral ections of our life want neither suffering or redemption, — except we push it off n the boys.

Among the Churches

The combined Methodist choirs, churches nd congregations gathered in an evening of Joyous Christmas Music" at Constitution Hall. Dr. Fred Reynolds led the great gath ring in a moving opening prayer. The ddress was made by Dr. Eddy Asirvatham f Boston University, an inspiring plea for Christian culture in every field.

Dr. O. Frederick Nolde, Lutheran leader nd a key organizer in the National Council f Churches, said recently in a sermon at the t. Albans Cathedral: "In the U.S. there is eed for humility dedicated to service. . . . The U.N. over the face of the earth would ive world evidence of our intent. We are hankful for the restraint and dignity of our oreign affairs. . . . Now must begin a great eace offensive."

Elects New General Secretary

The Rev. Nelson Chappel was elected gen eral secretary of the John Milton Society, a Christian world-wide service to the blind, epresenting 50 Protestant denominations in he United States and Canada. Mr. Chappel will succeed Dr. Milton T. Stauffer who has erved as general secretary for more than six ears and who will retain the post of secre ary for editorial and foreign services.

Among the society's braille publications, upplied free of charge to the blind, are ooks of hymns, carols, prayers, religious oems, Bible stories for children, as well as a Motto Calendar, monthly magazines for dults and children and quarterly Sunday chool lessons. More than 700 blind readers of its literature are ministers or Sunday school teachers in active Christian service. One grateful recipient of the *John Milton Magazine* recently wrote — "When I read the *John Milton Magazine,* I'm almost glad that I am blind."

While the society was primarily established to serve the moral and religious needs of the 250,000 blind in the United States and Canada, it recently extended its spiritual ministry to mission schools and homes for the 12,000,000 blind in Protestant mission lands.

This followed a visit by Dr. Stauffer in 1948-49 to the blind of the Orient and Near East begun in company with Miss Helen Keller, president of the society. Today, the society sends braille Christian literature in seven languages to 62 countries around the world.

Mr. Chappel was formerly secretary of the Department of Christian Education of the Canadian Council of Churches. He is a minister of the United Church of Canada.

AS CHURCH MEMBERS WE CARE!

Adequate Support For Our Retired Preachers Concerns All People Who Love The Church

Our New Preachers' Pension Plan Carries A Heavier Load Than Ever

Your Gift Is Needed, Whether Large Or Small

Communicate with our Executive Secretary — Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name

Preachers' Aid Society of the New England Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas. 87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec. 581 Boylston St., Boston 16, Mass.

NEMSM Spring Conference

The Spring Conference of the New England Methodist Student Movement will be held at Rolling Ridge (near North Andover, Mass.) April 20-22. The theme will be "The Task of the Christian on The Campus."

Dr. Heil Bollinger, executive secretary of the Methodist Student Movement will deliver the keynote speeches. Combined with the speaker will be workshop study groups, worship, and recreation to form a well-rounded program. Election of regional officers for the coming year will also take place at the conference.

Methodist students from all over New England are invited. Monthly information will be going out to local group presidents from Laurie Hill, Amherst College, conference publicity chairman. Kathryn Morris, University of Maine, is conference registrar.

Named To Conference

Bishop Hazen G. Werner has named five Ohio Methodists to represent his episcopal area at the Ecumenical Methodist Conference in Oxford, England, Aug. 28th through Sept. 7th, 1951.

The five named are: Dr. F. Gerald Ensley, pastor of the North Broadway Methodist Church in Columbus; Mrs. James Dolbey, active Methodist church woman of Cincinnati; Dr. W. Stanley Smith of Columbus, executive secretary of The Methodist Church in the Ohio Area; Dr. J. Otis Young, superintendent of the Cincinnati District of The Methodist Church; and Dr. Russell J. Humbert, pastor of Trinity Methodist Church, Youngstown.

Bishop Werner named five alternates. They are: Dr. Gaston Foote, pastor of Grace Methodist Church, Dayton; the Rev. Howard Mumma, pastor of the Broadway Methodist Church, Toledo; Mrs. H. F. Brandt of Cleveland, missionary education secretary for the North Central Jurisdiction; Dr. Alva I. Cox, of Akron, executive secretary of the North-East Ohio Conference Board of Education; and Dr. B. L. DuVal, pastor of the Central Methodist Church, Springfield.

Other Ohioans who will attend the Oxford Conference include: Dr. Oscar T. Olson, pastor of the Epworth-Euclid Methodist Church, Cleveland, who is a delegate at large; Dr. Charles B. Ketcham, president of Mount Union College, Alliance, who will represent the North Central Jurisdiction of The Methodist Church; and Dr. E. Harold Mohn, former pastor of First Methodist Church, Warren, now executive director of the Methodist Advance for Christ and His Church.

Bishop Werner will make one of the principal addresses at the Oxford Conference, speaking on the subject of the Church and Family Life.

Ralph Diffendorfer Dies

The Rev. Ralph Eugene Diffendorfer, D.D., LL.D., retired executive secretary of the Methodist Board of Mission's Division of Foreign Missions, and active executive vice-president of the Japan International Christian University Foundation, New York City, died on Wednesday afternoon, Jan. 31st. Dr. Diffendorfer suffered a heart attack while in the elevator of the building at 44 East 23rd St., New York, where the foundation has headquarters. He was dead when medical aid reached him.

"Dr. Diff" — as he was affectionately known across the church — retired from the leadership of the Division of Foreign Missions on reaching his 70th birthday in 1949, after 25 years in the post. Since that time he had given himself to the promotion of the Christian University in Mitaka, near Tokyo, Japan, traveling and organizing fund-raising committees across the United States. For a while he was president of the foundation, but a few weeks ago he became executive vice-president and assumed active control of the organization's activities. In 1949 he was in Japan in the interests of the proposed university.

Dr. Diffendorfer's home was at 48 Green Village Road, Madison, N.J. He is survived by his wife, Mrs. M. Edna Saylor Diffendorfer, whom he married while he was a student at Drew Theological Seminary.

Funeral services were held on Saturday, Feb. 3rd, from the Methodist Church of Madison, New Jersey.

Born on a farm in Hayesville, Ohio, on August 15, 1879, Dr. Diffendorfer was educated in the local elementary and high schools and then entered Ohio Wesleyan University. There his life was deeply influenced by President James W. Bashford and Professor William F. Oldham, both of whom later became Methodist bishops. He worked his way through Ohio Wesleyan selling missionary books, and this whetted an earlier interest he had in missions by reading the life of David Livingstone. From OWU he went to Drew Theological Seminary, and while there became a missionary officer of the former Epworth League.

Throughout the remainder of his life he was active in missionary service. In 1902 he became an assistant secretary of the Epworth League. Two years later he became secretary of the Missionary Education Movement of the United States and Canada, a position he held 12 years. In 1916, Dr. Diffendorfer was named educational secretary of the Board of Home Missions and during the ensuing eight years held a wide variety of administrative posts in the education and mission work of The Methodist Church. He was director of the Home Missions Survey of the Inter-Church World Movement for two years and secretary of the department of education of the church's committee on conservation and advance at Chicago for four years.

He became executive of the former Board of Foreign Missions in 1924. For 25 years he held this post. During this time he was intimately related to national and international missionary movements — including the Foreign Missions Conference of North America, and the International Missionary Council — and was recognized as possibly the outstanding missionary leader of American Protestantism. He was an American delegate to the meetings of the International Missionary Council in Jerusalem in 1928, in Madras in 1938, to the interchurch conference in Oxford, England, in 1937, and in 1948 the assembly of the World Council of Churches in Holland. For several years prior to th assembly he was active in plans for its form tion.

In 1946 Dr. Diffendorfer was in Englan and on the continent of Europe where e tensive plans were made for the share of Th Methodist Church in the programs of re lief, rehabilitation and religious service i the war-torn countries. In 1940 he was on of the last American churchmen to visi Japan. Realizing that war between Americ and Japan was imminent, he urged the with drawal of Methodist missionaries from Japa at that time, thus saving many of them fro concentration camps and possibly death whe war came a few months later. During th years he visited most of the republics o South America, and traveled and studie conditions in India, Africa, Malaya and th Philippines. He was active as a member o the Federal Council of the Churches of Chris in America, of the Committee on Co-opera tion in Latin America, and in many othe interdenominational Christian bodies.

Dr. Diffendorfer was president of th board of founders of the Nanking Theo logical Seminary on the Wendell-Swop Foundation; president of the board of trus tees of the Santiago College for Women i Chile, and a member of the board of trustee of Ward College at Buenos Aires. He wa a founder and president for six years of th Associated Boards of the Christian College in China. Dr. Hu Shih, former Chines Ambassador to this country, decorated hi as a member of the Order of the Jade i recognition of the part he played in organ izing the group.

Dr. Diffendorfer was the author of "Chil Life in Mission Lands," "Studies in the Lif of Christ," "A Modern Disciple — Davi Livingstone," "Thy Kingdom Come," "Mis sionary Education in Home and School, "The Church and the Community," an "China and Japan."

Lowell Institute

Free Lectures
In King's Chapel

Religion and Economic Responsibility

February 26—Religious Conception of the Economic Order.
March 5—Religious Vocation: The Worker.
March 12—Religious Vocation: Management.
March 19—Ethical Functions of Collective Bargaining.
March 26—Religious Definition of Property.
April 2—A Responsible World Economy.

BY

Walter George Muelder

A.B., S.T.B., Ph.D. Dean and Professor of Social Ethics, Boston University School of Theology

ON MONDAY AFTERNOONS
At 2.30 o'clock. Doors open at 2 o'clock.
All seats FREE and no tickets required.

The "Christian Remnant" In Korea

(Continued from Page 11)

American and allied military authoritie are attempting to meet the physical need of this vast crowd of refugees, we read in dispatch from Washington, "Soldiers, polic and government officials draw rice ratio monthly with which they must feed the families. The Korean government gives i dividual refugees a daily ration of one poun of rice and 50 won (about one cent U.S . . . President Syngman Rhee reports in a appeal for additional United Nations relie that there were then (Jan. 9th) 400,000 ref gees in Pusan alone, with 6,000 more comin daily. . . . The cities are full of frail an barefoot children, some of them little mo than infants. They are clad in rags an shivering with cold, many of them with n shelter of any kind. They beg by signs f food and other help to relieve a misery th

nnot understand. Their eyes entreating, ey stand silently, not knowing which way turn, the most pathetic wreckage of the ar that has engulfed their homeland."

To supplement the meager ration from the thorities, our missionaries give aid on a ked basis as funds and supplies are available. r. Adams of the Presbyterian mission, says and the Church World Service commit- e have tried to provide each pastor's fam- with 50,000 won ($20) to help secure eeded supplies after leaving everything in oul. He is convinced, however, that such ne Christian people should not be spoiled a weekly or monthly dole. Sooner or later oductive employment must be provided for em. This, too, becomes a Christian respon- bility, if the church has a social obligation eyond bringing other worldly relief to the ck and dying.

Here then are the facts concerning human eed and Christian responsibility in Korea s it exists today (Jan. 22nd). What the ture will disclose is quite unknown. Con- itions may improve somewhat if assurance an be restored that the United Nations. and articularly the United States, can and will emain in Korea to guarantee Korean na- onal rights and human values. In that case, he needs for relief and rehabilitation, event- ally for reconstruction of all that is near and ear to our fellow-Christians in Korea, will e great.

If, however, worse comes to worse, and here must be further evacuation from Korea, here will be many thousands of Christians nd other refugees from Korea, in Japan, the acific islands, and elsewhere who will need he help which our American churches can nd must give.

To meet these challenges and responsi- bilities The Methodist Church has given as- urance that certain funds are available and more will be forthcoming as prompt relief or the suffering evacuees and for further ssistance if and as some more definite form f rehabilitation is proposed. Four experi- nced Methodist missionaries are now in outh Korea to give aid and leadership in co- peration with the military authorities, the orean government and the Korean Chris- ian churches. To aid further in such co- rdination and to serve as liaison between orea and Japan in all future developments, Dr. Henry D. Appenzeller has recently gone ut from New York and San Francisco as irector of the interdenominational activities f Church World Service.

It is for such reasons and purposes that the Council of Bishops, together with all the commissions and committees of the *Advance for Christ and His Church* have decided to put a $100,000 priority for the emergency in Korea in the February 25th Week of Dedica- tion offering of The Methodist Church.

Let American Methodists everywhere dem- onstrate a heart of compassion and a desire to help!

ZIONS HERALD 125 YEARS AGO

February 15, 1826

Forcing pumps — In Providence, R.I. a forcing pump is stationed at the bridge, in the centre of the town. To this pump is attached a hose, a mile and a half in length. The greatest elevation of that town above low water mark, is probably not less than 200 feet. The pump, worked by 30 men, is found sufficient to throw water into every part of the town.

* * * *

Keep your newspapers — A volume of newspapers is a book unbound. Why then should it be wantonly destroyed? The man who receives a weekly journal during 20 years, receives 20 volumes at least as valuable as those with which he furnishes his shelves from the bookstore. . . . A considerable portion of their contents is historical, and there is as much reason for preserving it as for preserving any other history.

They contain besides a large variety of miscellaneous information. All this will be interesting at some future day. What is news this week does indeed cease to be news the next; but then it becomes history, and the files of our periodical publications furnish many of the documents, from which the condensed histories of your country have been, and are to be compiled.

Let every number of every periodical work be destroyed and we take away from future generations nearly all knowledge of our doings, but what shall be contained in records of the nation, or handed down to them in uncertain stories of tradition.

Adjustment Of Displaced Persons

Encouraging and assisting resettled displaced persons to seek American citizenship must be "one of the follow-up tasks of the church for several years to come," is the opinion of Dr. T. F. Gullixson, chairman of the supervisory committee of the National Lutheran Council's Resettlement Service.

In a report to the 33rd annual meeting of the council, Dr. Gullixson, who is president of Luther Theological Seminary at St. Paul, Minn., said that D.P.'s should be urged to become citizens in order to speed their adjustment to life in America.

He disclosed that the Lutheran Resettlement Service had brought 23,565 D.P.'s to this country to the end of 1950, and that 10,000 more are expected this year.

Greater emphasis on adult education classes in English by local churches and communities was recommended by Dr. Gullixson to help displaced persons attain adequate command of the English language, which he termed "essential if the raw arrivals are to become citizens of the United States."

"The importance of positive interpretation of the responsibilities and values of United States citizenship becomes very evident," he said, "in relation to the natural tendency of any group of refugees to cling to the memory of their homeland."

Stating that "world events are profoundly influencing the attitudes, feelings and plans of the resettled peoples," Dr. Gullixson said if the church is to serve them "it is important that it understand some of the pressures and some of the hopes involved."

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH

Heavyweight For Severe Cases

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN

for measure blanks write to

Worcester Elastic Stocking
Company
56 Front Street
WORCESTER, MASSACHUSETTS

Churches Cautioned

PORTLAND, Me. (RNS) — Maine churches have been asked to be on the "spiritual offensive" during the present national emergency.

In a special message to all Protestant churches in the state, the Maine Council of Churches called for renewed attention to the "basic task and purpose of the church in the face of national emergency and mounting crisis."

The statement said in part: "Many demands are sure to be made of the church and of church people. It can become very easy for us to expend time and energy in many different directions.

"We are not an agency of defense, military or otherwise; we are an agency of spiritual offense, against sin and wickedness of every form. We are not a medium of propaganda, we are the custodian of a gospel which is the world's best hope of salvation.

"The special task of the churches in our time as in every time is to cry out to men, 'Behold your God.'

"The greatest service which we can render in a confused and confusing situation is to provide men with the stabilizing power of a great faith. Therefore in this present emergency, let us not fail to fulfill our basic spiritual function."

PERSONS

Members of the New England Conference Woman's Society of Christian Service who plan to visit the United Nations sessions, Mar. 12th and 13th must notify Mrs. Emil M. Hartl, 27 Wheeler St., Boston, before Feb. 20th. If a sufficient number from Worcester and Springfield Districts register, a special bus will go through Worcester and Spring field.

Dean Walter G. Muelder of Boston University School of Theology will lecture on "Religion and Economic Responsibility" in King's Chapel on Monday afternoons, Feb. 26th through April 2nd at 2:30 p.m. These lectures, sponsored by the Lowell Institute, are free and cover such topics as, Religious Conception of the Economic Order; Religious Vocation—The Worker, Management; Ethical Functions of Collective Bargaining; Religious Definition of Property; and A Responsible World Economy.

Dr. Ralph W. Stoody was recently honored at a luncheon in New York City in recognition of 10 years' service as director of Methodist Information. Bishop Richard C. Raines of Indianapolis presided. Brief addresses were given by Dr. Roy L. Smith, publishing agent, of Chicago; James E. Craig, managing editor of the *Protestant World* and former chief editorial writer of the *New York Sun;* and Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church.

The Rev. James Stewart Leslie, pastor of Lake Shore Park Methodist Church, Lynn, Mass., has received notification that he has been awarded the Rotary Foundation Fellowship for a year of study abroad, paying all of the expenses and providing for travel within a radius of 300 miles of the University of London where he will be enrolled. Mr. Leslie is the son of Dr. Elmer A. Leslie, professor of Hebrew and Old Testament Literature at Boston University School of Theology.

As a result of the interest and work of the men's clubs at Washington Boulevard Methodist Church, West Roxbury, Mass., and the Belmont, Mass., Methodist Church, Zions Herald Clubs have been organized in both of these churches. The Rev. J. Franklin Knotts is minister of the Washington Boulevard Church, and the Rev. Dr. D. Joseph Imler at Belmont.

Mr. Fred C. Kenney, lay member of the New England Conference, died Feb. 1st at his home in Amherst, Mass., at the age of 81. Mr. Kenney had been a member of Wesley Church in Amherst for more than 40 years. For many of those years, he had served as president of the board of trustees, resigning that position last year to make way for younger leadership. At the time of his death he was still active in the church and chairman of the building committee. It was a great joy to him that the actual construction of the new church, so long hoped for, had begun. For 32 years Mr. Kenney served as treasurer of the University of Massachusetts; he retired in 1939. The funeral service was held in Wesley Church on Feb. 3rd and was conducted by the Rev. James H. Laird, pastor.

The Rev. John B. Olds, pastor of First Methodist Church in Somerville, Mass., recently gave the memorial address in commemoration of the birth of Dwight L. Moody, founder of the Northfield Schools at at the Founders Day Vesper, held annually in the Mount Vernon Congregational Church, Boston and sponsored by the Boston Northfield and Hermon Clubs, on the Sunday nearest the founder's birthday, Feb. 5th.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of February.

Feb. 19 — The Rev. Paul W. Brauer, First Lutheran Church, Boston.

Feb. 20 — The Rev. G. Earl Daniels, St. James's Episcopal Church, Cambridge.

Feb. 21 — Mrs. Arlington W. Crossman, field secretary, Woman's Auxiliary to Morgan Memorial.

Feb. 22 — The Rev. John L. Bryan, associate pastor, Morgan Memorial Church of All Nations.

Feb. 23 — The Rev. W. L. Hamer, Stoughton St. Baptist Church, Dorchester.

Feb. 26 — The Rev. Douglas M. MacIntosh, Central Congregational Church, Jamaica Plain.

Feb. 27 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Feb. 28 — Mr. Arthur T. Wasserman, Boston attorney.

The Rev. John B. Olds was recently sworn in as a member of the City of Somerville Recreation Commission, by appointment of Mayor John M. Lynch and the Board of Aldermen, for a two year term.

The W.S.C.S. of the Boston District of the New England Conference on March 12th will conduct a Day Apart with a Silent Luncheon in Grace Methodist Church, Cambridge, Mass., from 10:30 a.m. until 2:30 p.m. For reservations write to Mrs. Howard Oulton, 5 Chalk St., Cambridge, Mass.

Dr. Nolan B. Harmon, the book editor of The Methodist Church, will deliver the opening address at a conference on The Christian Ministry held under the auspices of the Nor Carolina Conference and the Board of Mi isterial Training of The Methodist Churc at Thomasville, North Carolina, on Satu day, March 3rd. Dr. Harmon's subject wi be "The Work of the Ministry." He wi preach the following evening in the M morial Church in Thomasville as the fir speaker in a series of evening services to b held in that church throughout the week.

Bishop John Wesley Lord announces th transfer of the Rev. Harold D. Smock fro the New Jersey Conference to the New Eng land Conference and his appointment to th church at South Hadley Falls, Mass., bot transfer and appointment to be effective Ma 1st. Mr. Smock began his ministry in th New Jersey Conference in 1934. His pres ent charge is the Harvey Memorial Churc in Point Pleasant, N.J., of which he has bee pastor since 1948. Mrs. Smock is a forme resident of Gardner, Mass.

Funeral services for Miss Dorothy Speare novelist and professor at Boston University were held on Feb. 6th at the Methodis church at Newton Centre, Mass., with the Rev Dr. H. Daniel Hawver officiating, assisted b Dr. Daniel L. Marsh, chancellor of Bostor University. Miss Speare was the daughter o Dr. E. Ray Speare, treasurer of Boston Uni versity and prominent Methodist layman.

Mrs. William H. Stewart

Charles Parkin

Mrs. Lois E. Stewart, wife of the Rev. Wi liam H. Stewart, of Gorham, Maine, die on Jan. 31st in Portland, Maine, after a brie illness.

Mrs. Stewart was born March 31, 1898, i Westbrook, Maine, daughter of George C and Mary L. Pike. She was graduated fro Westbrook High School and the Maine Stat Normal School at Gorham. For three year she taught in Sanford, Maine, and then re turned to Gorham where for 17 years sh taught in the Campus School of the Gorha State Teachers College.

She was married to William H. Stewa in 1939 and served with him in pastorates Brownville Junction and Bucksport. In 194 Mr. Stewart retired and they returned to liv at Gorham, but during retirement they co tinued to serve, Mr. Stewart becoming supp pastor at Long Island, where Mrs. Stewa frequently visited with her husband.

Her training and experience proved a gre asset as she counselled with church scho workers and assisted the conference educ tional leaders in workers' conferences.

Surviving her, besides her husband, a two sisters, Mrs. Geneva Pike Haskell, Wes brook, and Mrs. Leah Pike Wells, Cambridg Mass. Funeral services were conducted o Saturday, Feb. 3rd in the School Street Met odist Church, Gorham, by the Rev. Chart Parkin, superintendent of the Portland Di

:t and the Rev. Lewis H. Beckford, pastor the Gorham Methodist Church. Interment l be in Gorham in the Spring.

lwin J. Tetlow

.ROLD C. METZNER

Mr. Edwin J. Tetlow, a long time member Trinity Union Methodist Church, Provi- nce, R.I., and a trustee of the New Eng- d Southern Conference, died on Saturday ening, Feb. 3rd at his home in Providence, er a long illness.

Mr. Tetlow was one of the outstanding vyers of Providence and was very active the local church. He was a trustee of inity Union and for 25 years prior to last ll, when ill health forced his resignation, was chairman of the finance committee of church.

Along with his trusteeship in the New Eng d Southern Conference, he was the un icial legal advisor of the conference.

Those of the immediate family who sur e him are his wife, Mrs. Alice Tetlow, and son, E. Berry Tetlow, both members of inity Union. The private funeral was held Feb. 7th and burial was in Quidnessett metery, Warwick, R.I.

The Rev. Joseph A. Stevenson, minister of e First Methodist Church, Norwood Street, erett, Mass., announces a series of Lenten nday Evening services which will feature e preaching of chaplains in several differ t life-situations:

Feb. 11 — A former chaplain to labor in e Quincy Council of Churches during orld War II — the Rev. Chester J. Under- l.

Feb. 18 — The Protestant chaplain of the orfolk Prison Colony — the Rev. Arthur muelson.

Feb. 25 — The Protestant chaplain of the ston Psychopathic Hospital — the Rev. Dr. bert C. Leslie.

Mar. 4 — The chaplain at Morgan Memori — the Rev. John E. Barclay.

Mar. 11 — The Protestant chaplain at the aconess Hospital, Boston — the Rev. Ru lph L. Samuelson.

Mar. 18 — The chaplain to students at Bos n University — the Rev. William F. Smith.

Mar. 25 — The Grand Chaplain of the rand Council (Masonic) in Massachusetts the Rev. Luther L. Weller. (Also a Past oble Grand in the Order of Odd Fellows.)

These services will all take place at 7:30 n. Special music will be offered. The neral public is cordially invited to attend

The Rev. Archibald G. Young, director of e Goodwill Industries in Springfield, Mass., d a member of the New England Confer- ce, passed away on Friday, Feb. 2nd. neral services were held on Feb. 5th at esley Methodist Church in Springfield. th the pastor, the Rev. Leslie Johnson, and ringfield District Superintendent Maurice L. Bullock officiating. Mr. Young is survived by his wife, Mrs. Annie Moore Young; a daughter, Mrs. Florence Currie of Water town, Mass.; and a son, the Rev. Elmo F. Young, minister of Asbury Methodist Church in Springfield.

The Rev. W. Ralph Ward, Jr., minister of Mt. Lebanon Methodist Church, Pittsburgh, Penn., has launched a drive to raise $500,000 in a 10-year improvement program for his church. Objectives of the long range plan are purchase of additional ground, erection of a religious education building large enough for 500 children and young people, a new organ, modern kitchen and dining room equipment, remodeling of the auditorium and classroom alterations. Mr. Ward, formerly a member of the New England Southern Conference, was pastor of South Methodist Church, Manchester, Conn., prior to his assuming the pastorate at Mt. Lebanon.

Bishop John Wesley Lord conducted a service of dedication of a new Hammond organ at the Thornton Heights Methodist Church in South Portland, Me., on Sunday evening. Jan. 28th. Assisting Bishop Lord in the service were the pastor, the Rev. Shibley D. Malouf; the Rev. Lawrence D. Porter, minister of People's Church in South Portland; the Rev. Bernard Hanninger, Chestnut St. Methodist Church, Portland; Allister H. Grant, organist, and Carroll L. Beck, president of the Thornton Heights board of trustees. Nearly 250 people attended the service and greeted Bishop and Mrs. Lord.

EVENTS

Woburn Centennial

The Woburn, Mass., Methodist Church is celebrating its 100th anniversary this week with an anniversary service conducted by the Rev. Archiver J. Strait, Lynn District Superintendent, on Feb. 11th and a reunion and reception in the church vestry at 4:30 that afternoon. There will be a centennial dinner on Friday night, Feb. 16th with greetings from the clergy represented by the Rev. Robert M. Grey, president of the Woburn Ministers' Association; the city, represented by the Honorable Francis H. Murray, Jr., mayor of the City of Woburn; and the press, represented by Mr. James D. Haggerty, editor of *The Woburn Times*. Mr. A. Harold Dobbins, president of the trustees, will be the toastmaster.

Bishop John Wesley Lord will preach the sermon on Centennial Sunday, Feb. 18th and the service will be conducted by the pastor, the Rev. Henry Beukelman.

The Bishop At Newport

Front row, left to right: the Rev. G. A. Dahlquist, Chaplain R. W. Faulk, Bishop Lord, the Rev. S. H. Luthy, the Rev. Earl E. Story. Back row: Chaplain S. A. Doty, the Rev. Dale White, the Rev. C. H. Ginns and the Rev. O. E. Crain.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, accompanied by three district superintendents of the New England Southern Conference, visited the naval installations in Newport, R.I., on Jan. 30th to study at first hand the various phases of the religious training of recruits stationed at Newport.

After a demonstration of the recruit training program under Senior Chaplain Roland W. Faulk, the party had lunch at the officers' club, and then made a tour of the Naval Base.

"Do Men In The Army Go To Church?"

"They do!" This is the reply given by Chaplain (Lt. Col.) Sidney R. Crumpton (Methodist — South Carolina Conference), post chaplain at Fort Bragg, North Carolina.

In an article appearing in the post newspaper and later forwarded to the Methodist Commission on Chaplains for release, Chaplain Crumpton wrote:

"I have been asked on many occasions this question: 'Do men in the Army go to church?' There is one and only one answer I can give to such a question, They do! This does not mean that everyone in the army goes to church, but over a number of years I have found it proved over and over again that our boys who began the church-going habit at home continue the same practice after entering the army. May I add here, that there have been many for the first time who have established the regular habit of attending religious service since entering the army.

"The duties of an army chaplain are closely analogous to those performed by clergymen in civilian life. There are the regular and well planned Sunday and weekday services, with special emphasis given to the holy days. He also gives much time to counseling, pastoral visiting, hospital visitations and The Citizenship and Morality Lectures.

"As a minister of religion, the chaplain has been trained in directing psychological forces and cultivating the spiritual life. As a man of education and professional standing, he is both clergyman and officer. As an exponent of religion which teaches kindness, sympathy, and humility, as well as reverence and justice, he is a friend to every rank and station. His service is one that serves the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the co-operative efforts of others. Any chaplain is at full liberty to perform any and all of his obligations to his own denomination when he has made provision for the appropriate religious services for the command.

"Centuries of experience show the necessity for deliberate and systematic cultivation of spiritual forces and moral character in the army. Not only do spiritual forces and moral character have the same value to the individual in the military as in civil life, but they are necessary if cordial relations between the civil and military communities are to be maintained. Equally important are the spiritual contributions to military efficiency.

"Here at Fort Bragg, like so many other military installations throughout our great country, we are justly proud of our lovely chapels that have been made available by Congress for the express purpose of providing adequate facilities for worship and spiritual, moral, cultural and character forming activities.

"Yes, this is our Army Chapel — our church away from home. And like the church at home it keeps worship at the heart of life, giving to it a new perspective by bringing into life the virtues of humility, loyalty, devotion and rightness of attitude, thus refreshing and reviving the spirit."

R. M. BRADLEY & CO., INC.
REAL ESTATE
PROPERTY MANAGEMENT
250 Boylston Street Boston, Mass.
CO 6-6166

New Parsonage

Bishop G. Bromley Oxnam (right), aided by the Rev. and Mrs. Harrison Davis and their children, is shown as he dedicated the new parsonage of the Crawford Memorial Methodist Church, New York City. The church has not owned a parsonage since 1895 when it moved to its present site. The new six-room home cost $36,000.

Still Trying

The Lutheran Church — Missouri Synod, which three times has taken negative action on the question of membership in the National Lutheran Council, has had another invitation to join the service agency "in order that we may most effectively meet the challenges of the day."

The invitation was extended by the Rev. Dr. Lawrence M. Stavig in his president's message to the 33rd annual meeting of the council. He is president of Augustana College at Sioux Falls, S.D.

Although he did not mention any church body by name, Dr. Stavig obviously referred to the Missouri Synod and the other bodies associated with it in the Synodical Conference when he said, "The tasks that lie before us are such that we must continue to draw into our co-operative relationship those other Lutherans who are not members."

If they are not ready to "actually join" the council, he added, "we must continu to seek every possible co-operative associa tion in order that we may effectively mee the challenges of the day."

The National Lutheran Council's eigh participating church bodies represent mor than 4,000,000 members, or about two-third of American Lutheranism, while the Synod ical Conference groups represent the othe one-third.

Lenten Services

Town Hall, New York, will be the scen of six Thursday noon Lenten services spon sored by the Protestant Laymen's Committe in co-operation with the Protestant Counci

Two Methodists will appear in the series Professor Halford E. Luccock of Yale Divin ity School, March 1st, and the Rev. Dr Ralph Sockman, minister of Christ Church New York, March 8th. The general them of the series is "A Faith for Today."

Others who will speak are the Rev. Donal B. Aldrich, dean of the Chapel, Princeto University; the Rev. Dr. George A. Buttrick minister of Madison Avenue Presbyteria Church, New York; the Rev. Dr. Henr Pitney Van Dusen, president of Union The ological Seminary; the Rev. Dr. Joseph Sizoo president of New Brunswick Theologica Seminary.

Such prominent laymen as a former gov ernor of New Jersey, the president of Hote Astor, a judge of the N.Y. Court of Appeals a vice-president of Chase National Bank, an the Grand High Priest of the Royal Arc Masons of the State of New York will pre side at these services.

A Statement By The President

The survival of freedom in our world de pends on the ability of free men to unit in a common program in support of th democratic institutions that nourish and sus tain freedom. This common program re quires the simultaneous development of ou military potential and the strengthening o our economic institutions. To direct thes efforts, however, on behalf of freedom w must maintain the position of moral leade ship which binds us in a common purpos

Acting through the United Nations, th free peoples of the world will help th Korean people because it is in the nature o brotherhood to assist the unfortunate. Th is the true meaning of the practice of brothe hood. As we embark on this practical dem onstration of the principles of brotherhood which we are devoted I gladly accept th Honorary Chairmanship of the World Broth erhood Week to be observed February 18t to 25th, 1951 under the auspices of the Na tional Conference of Christians and Jews.

I am confident that the people of Ame ica will give most serious thought to th full meaning of brotherhood and will dete

ne to believe in it and live it more com-
tely throughout the year. The American
ople know that the cultivation of the spirit
brotherhood is merely the fulfillment of
: purpose of God that all His children
ould live together as one family. —

HARRY S. TRUMAN.

he Parson Looks At Labor

lair M. Cook

ie Boston Area Pioneers

John Wesley, Fellow of Lincoln College,
xford, stood on a little hill at Kingswood,
itside Bristol, on April 2, 1739, at four
clock in the afternoon. Before him there
thered soon a company of 3,000 miners
no had finished their nearby work for the
y. Wesley's text, for this his first out-
oor preaching, was that of Isaiah read by
sus at Nazareth: "The spirit of the Lord
upon me because he hath anointed me to
each the gospel to the poor. . . ."

It was on that text and on that attitude
at the ministry of Methodism to the un-
ached multitudes especially among the
orkers, arose.

But times have changed. We have grown
way from the workers, who no longer
el the passionate concern of a Wesley in
odern industrial life. Some of them may
ome to church; but the church no longer
omes to them.

Section 10 of the 1948 Episcopal Address
ealt with "The Church and the Worker."
proposed that we use new techniques to
ake more Christian labor's "world-wide
ovement that means a new social order."
s there no obligation," it asked, "to carry
e religion of Jesus to the workers of the
orld in such fashion that His teaching so
asters our work life that the worker may
imself think of the Christ as Lord and Mas-
r? The church sends its missionaries to
e far corners of the earth to lay the founda
ons of a Christian world. What of a defi-
ite attempt to contribute to the labor move-
ent of the world a leadership pledged to
e Christ?"

Bishop Oxnam, Bishop Lord and other
eaders are concerned. Three memorials to
e last General Conference concerned labor
r industrial chaplaincies, and resulted in
doption of an amendment to previous legis-
ation on the Commission on Chaplains. Re-
ort No. 13 of the Committee on Ministry
rings under that office "Chaplains in in-
ustries and housing projects and chaplains
labor groups whether organized or unor-
anized within the Episcopal Area of the
ishop making the appointment. . . ."

But so far, the Commission on Chaplains
as had no supervising to do. D. Stewart
atterson, executive secretary of the commis-
on, knows of no chaplains to labor within
ur church — except for the Rev. Clifford H.
eace, who is working with the R. J. Reyn-
lds Tobacco Company, but as a company-paid counsellor, not as a true chaplain. Dr. Patterson writes in a recent letter that "this whole area of ministry to labor has been neglected and even in other denominations there is practically nothing available by way of guidance, at least as far as we have found."

Consequently, the task of the area-wide committee authorized by the conferences last spring to report on a plan for a "Ministry to Labor" is true social pioneering for our church, in line with its expressed desires. The committee has met twice, and will meet again in February; its recommendations, if adopted, may set a pattern which will serve as precedent in other parts of the country.

As reported in the news columns here recently, these include a budget of $3,500 plus house rent, $1,000 travel expense, $450 secretarial and mailing, to be provided by an apportionment of four cents per active member. The burden of cost would range from $623 for the smallest conference to $2,655 for the largest. The minister selected would represent the church in a variety of ways, under direction of a board composed of two ministers and two laymen elected by each of the four conferences.

New England Methodism may yet follow Wesley in the modern manner, with a pioneering ministry to the workers, so many of whom are unchurched.

"The principle of self-government can not be violated with impunity. The individual's right to it is sacred — regardless of class, caste, race, color, sex, or any other accident or incident of birth."

* * * *

SUSAN B. ANTHONY

(1820 - 1906)

World Tensions

The Leonia (N.J.) Methodist Church has conducted a series of five Wednesday evening discussions on "The Church and World Tensions" from Jan. 10th to Feb. 7th. The speakers and their topics were Mrs. Clifford Bender, official observer for the W.S.C.S. at the U.N. and associate secretary of the Department of Christian Social Relations and Local Church Activities, Woman's Division of Christian Service, The Methodist Church, on the United Nations; the Rev. H. M. Welling Leiper, recently returned Presbyterian missionary, on China; the Rev. Dr. Emory Ross, director of the Africa Department, Division of Foreign Missions, National Council of Churches, on Africa; and the Rev. Dr. Mark Dawber, former secretary of the Home Missions Council, on the American scene. Mrs. Bender, also chairman of the local church's Committee on World Peace, conducted the closing meeting of summary and evaluation.

The series was a development of the annual planning conference held last Spring which sought to maintain world vision in the midst of a local development program.

Protestants Given Suggestions

Pointers for Protestants on how to win friends and influence people in government were suggested here by the Rev. Robert E. Van Deusen, Washington (D.C.) secretary for the Division of Public Relations of the National Lutheran Council.

Mr. Van Deusen told the council at its 33rd annual meeting that "too often" Protestantism's approach to government has been marked with "the cynical assumption that what it says will not carry much weight."

In contrast, he noted, the Roman Catholic Church "fully expects to be heard and to have its viewpoint given respectful consideration."

He said that a "thoughtful hearing" is assured churchmen who "carry into their contacts with government the consciousness of the great Protestant heritage of freedom and of adherence to moral principles," and who "present their views intelligently and responsibly."

Mr. Van Deusen further observed that an effective relationship with government officials must be characterized by "an understanding of what they are trying to achieve, an appreciation of the difficulties and problems which they face, and confidence in their essential integrity."

A negative or defensive attitude on the part of church leaders, he warned, is likely to "close the door to what might become a constructive exchange of ideas."

A PASTOR'S THANKS

Richard T. Broeg

For laymen strong and laymen true
I thank the Lord on high;
Men who bear high the cross of Christ
Who hear the world's sad cry.

Thanks be to God for men who see
Beyond the present years;
And give their best to build a world
That's free from ancient fears.

A world where brotherhood shall reign
In full and perfect sway;
And there shall dawn upon men's eyes
The light of God's own day.

So God be thanked for laymen wise,
Who strive through thick and thin;
And give the very best they have
To bring God's kingdom in.

A Good Day—Of Brotherhood

MAEANNA CHESERTON-MANGLE

Tim Robinson yawned expansively as he settled himself in his easy chair that night. It had been a good day. True, he had to be away from his office all morning; but it was in a good cause. He had sponsored his friend and neighbor Jacques Loiseaux. Tonight Jacques was a full-fledged American citizen. A few years ago Tim might have snickered to hear Jacques Loiseaux, or any other foreign born applicant for citizenship, salute the flag. A pledge of allegiance in a foreign accent, indeed! But tonight Tim didn't snicker. Jacques had been so earnest when he said the words "one nation, indivisible. . . ." Already the influence of a new citizen was being felt. His earnestness and sincerity had made a mark on Tim. His eyes had been close to tears as he continued ". . . . with liberty and justice for *all.*"

Liberty and justice for all! That is the most perfect form of political community ever known. We cherish it and choose it for ourselves and our children — yes, for our neighbors too. Yet, no one knows better than we, its dangers. "For *all*" involves individuals, and individuals are not always predictable. Some live up to the standards of their citizenship and calling. Some belie the flag under which they sail. Some abuse their right of free speech and free press and use it to exploit and abuse other Americans. It is a big responsibility to sponsor a new citizen. Tim pondered that responsibility. He must protect him from the individual influences of hate and derising which might be directed against him as a new citizen; against influences which, unchecked, would undermine the ideal democracy that Jacques envisioned today. He must uphold it with vigilant and sacrificial devotion. He must be vigilant to resist all who would spread distrust against those who hail from distant lands and cultures. Distrust is a subtle poison. It dissolves the bonds that hold us together as a people. No alien ideologies from without can disturb any nation where citizens have learned to trust one another. Today Jacques was full of trust. It was a good day for him. Tim resolved to keep it that way.

At the Civic Center Tim had seen dozens of people who differed in origin, color and religion; but each had a hope and trust in his heart as he voiced his allegiance to the flag that stands for "freedom and justice for *all.*" America always has been a composite of many racial and religious groups, no one of which can claim superior loyalty to the exclusion of all others. Each of these groups has made its own distinctive contribution to the national life. America would be the poorer if any one of these groups should not be included. We need them all. Variety is a source of strength. Variety, with mutual understanding, has a vigor and force that leads to peace. Jacques is a Roman Catholic. His friend Tim is a Protestant. With knowledge and understanding, the joy and peace of a wonderful friendship has resulted. They have lived together as neighbors, they have worked as comrades, they have shared community life as a family. They are as brothers. Ah, today was a *good* day!

Our country is founded on the faith that men may differ in religious convictions and yet enjoy together the democratic liberties of this nation. That faith has been justified in the history of America. These democratic liberties are guaranteed by the federal Constitution. Today Jacques and many other new citizens pledged themselves to uphold that Constitution of the United States of America. They look to the Tim Robinsons all over the country to co-operate with them in realizing the hopes and dreams which made them take this step. They look to you and me to make this a GOOD DAY — OF BROTHERHOOD. — *Religious Press Committee.*

Favor Admission Of Negroes

ATLANTA, Ga. (RNS) — Students at Emory University's Candler School of Theology have indicated they favor admission of Negroes to the Theology School.

In a poll, 234 students voted "yes" to the question, 12 said "no," while seven were undecided. The poll was held after the university refused to admit a Negro who wanted to enroll in the graduate school and take most of his courses in the theology school. Candler School Dean H. B. Trimble, however, issued a statement declaring, "there are no plans afoot to admit Negroes to the School of Theology."

Issuing a joint statement, members of the Theology School Student Council declared, "We think we are morally obligated to make the opportunity for equal education in religion available here. We are tired of giving first-class propaganda to Communism by continuing our failure to practice what we preach."

Memo To Subscribers From The Boston Wesleyan Assn.

If your subscription is on the regular $2.50 rate and you want to join with others in your church so that you may enjoy the $2.00 club rate, give your check to your pastor or church treasurer so that your renewal subscription can come in with the group. This does not change the date of expiration for your subscription, but advances your subscription to ZIONS HERALD one year beyond its present expiration date. The club rate is made possible because of the saving in bookkeeping time, hence it is necessary that all subscriptions from your church come to us in a group at one particular date. If your church does not have a ZIONS HERALD club, YOU can start one.

On A Wide Circuit

W. W. Reid

Dr. Luke: Leading Layman

I am indebted to Dr. William H. Burgw for calling attention to the fact that Dr. Lul (later to be called Saint Luke) is probab the "leading layman" of the New Testamer

Ecclesiastically, I presume, all the early di ciples and followers of Christ were laymer but Luke was more so than most of th others: apparently he never "occupied a pu pit," or became a great teacher or expounde of doctrine, or was set aside to rule over c instruct a church. Luke was one of the bes educated men among the believers in th New Faith. He was a physician — "the b loved physician," Paul told the Colossians — and he gave unstintingly of time and effo to a physical ministry and companionship t the more frail Paul. He was with Paul o the journey into Macedonia, and on the thir missionary journey, and ministered to Pau the prisoner, in Rome — perhaps was wit him at his martyrdom. And Luke was als a painter "of no mean skill" — his gift fo descriptive detail is apparent even in son of his writing. And, of course, his graph pen gave us one of the Gospels and th Book of Acts. What layman has done mo to make Christianity known in the worl

Parenthetically, it is worthy of note that D Luke — trained in the sciences of his day — possibly never having met Jesus personal — did considerable "research" among the di ciples and the eyewitnesses concerning Jesu what Jesus taught, and the beliefs of the p ple concerning him. That is how he a quired material for his Gospel. He was lik wise associated with Paul and others in th events recorded in Acts. And this scientific ly-trained prober, when writing his own na rative, gives full credence to the story of Jesu unusual birth and the events surroundi that birth; and also gives a vivid and minu portrayal of Jesus' death and resurrectio He also accepts — did he not actually w ness some of them? — all the miracles r orded by his own pen in Acts. To th Greek-educated, non-Jewish-born, medical trained investigator there was no question to the authenticity of the New Faith th moved men in his day.

Luke's relationship to Paul seemed to co bine the duties of a "personal physician" a of a James Boswell. Half a century ago, was customary in the schools to laugh Boswell and his literary-enslavement to I Johnson. Today it is realized that both Jol son and Boswell might be unknown were not for the scribe's meticulous concern every word of the master-intellect. So, t we might know little or nothing of the ea church or of Paul — even Paul's lett

ght be unintelligible, if preserved — were not for Luke's desire to inform Most Ex-lent Theophilus.

Not to every layman is it given to be a . Luke. But he may be to each of us : great example of what can be gained for : world by our use of any gift or skill that ours. Whether our skill be in speech, in ence, in pen, in brush, in business, in teach-, in farming, in physical strength, in tools any kind: whatever that skill or gift, let be employed in the service and to the ory of God.

senhower's Poll On Beer

AYTON M. WALLACE

General Eisenhower is to be commended his statement of Feb. 2nd, that "The merican fighting man calls for coca cola d not for the traditional 'beer, beer, beer nt makes you feel so queer'." The General, his appearance before the Senate Armed rvices Committee, also cited a poll he took American troops after World War II land-gs in Italy as follows:

"Instead of beer, they wanted coca cola, nich was easy because we could import the rup and make it ourselves."

Many American parents would feel much tter about having their sons drafted if ey could be assured that the boys would ve soft drinks and wholesome fruit juices, d no beer. The sale of beer is in the in-rests of the brewers, and not in the interest building morale among the Armed Ser-ces.

The Senate and House Armed Services ommittees should deal wisely with the pres t unwholesome beer situation as they pre-re to draft the nation's 18-year-olds.

BS To Help Launch Veek Of Dedication

One sermon among those to be preached by ,000 Methodist pastors on Feb. 18th to unch the denomination's Week of Dedica-on, will, through the co-operation of the olumbia Broadcasting System, be more wide-heard than any other. It is to be preached the Rev. Dr. Kenneth W. Copeland of n Antonio on the subject "Disciplined edication."

The message will originate in the studios KTSA and will be carried over the CBS etwork from 10:30 to 11:00 a.m. Eastern ime as the second of its two regular Sun-ay morning "Church of the Air" services.

Music for the program will be furnished the Festival Choir of 60 voices of the ravis Park Methodist Church, under the di-ction of Mr. Artells Dickson, minister of usic.

Dr. Copeland, one of Methodism's younger inisters, came into national prominence two ars ago when he was made minister of ravis Park Church, San Antonio, one of the five largest churches in the denomination. He had previously been pastor of the church in Stillwater, Oklahoma, which ministers to 3,000 Methodist students in A. and M. College. Dr. Copeland's earlier pastorates were in Texas.

The Week of Dedication is a special Methodist Lenten observance devoted to deepening faith and encouraging self sacrifice. Its final phase will be an offering for benevolent purposes. The first $100,000 of what is hoped will total five million dollars, is earmarked for Korean sufferers.

This Week of Dedication service, being a sustaining program, is not heard on all CBS stations, so local newspapers should be consulted. Copies of Dr. Copeland's sermon may be obtained by postcard request to any CBS station or by addressing Methodist Information, 150 Fifth Avenue, New York 11, N.Y.

Oppose Mandatory Catholic Teaching

Protestant organizations in Santiago are protesting the new religious education bill, already passed by the Senate, which makes Catholic teaching obligatory in schools under state control. Opposition to the bill is on the grounds that it "violates the principles of the Constitution, creates an annoying privilege for a single faith, and serves to promote religious conflict at a time when, above all differences of party or religion, the unity of all men is called for."

"State education," the message said, "should be lay, leaving religious education to the home and the church." The Chilean Constitution it contends, *"besides guaranteeing equal rights and respect of conscience of all the country's inhabitants, separates the church and the state."*

Sponsors of the message said their organizations included more than 300,000 adults of Chilean nationality, "without counting foreigners and children."

Carried To World

Proclaiming the theme "Perfect love casteth out fear" (I John 4:18) the United Council of Church Women broadcast their annual call for a World Day of Prayer from the studios of the World Wide Broadcasting Foundation, the Voice of Freedom, 133 Commonwealth Avenue, Boston, Friday, Feb. 9th at 3:15 p.m. EST.

The message was carried to every corner of the earth over the transmitters of WRUL, Radio Boston, which broadcasts the programs of the foundation.

Mrs. James D. Wyker, president of the department of the United Church Women of the National Council of Churches of Christ in the United States, delivered the call to prayer addressed to all the world on the principle that "Perfect love casts out fear."

Mrs. Wyker spoke by means of magnetic tape recording from her home in Columbus, Ohio. Her talk was introduced at the World Wide Broadcasting Foundation's studios by Mrs. Allen Knight Chalmers of 85 Atwood Avenue, Newtonville, Mass., and the program was produced by William S. Mitchell, Jr., of the foundation's announcing staff.

Mrs. Chalmers declared that "today in many countries it is not safe or easy to be a professing Christian. Many people must pay a heavy price for upholding Christian principles. If there be any such who tune into this broadcast, they can be assured that Christian women in the United States hold them often in their thoughts and prayers. And this fellowship in Christ is strong enough to cross all barriers, national and political."

Boston Area Calendar

Feb. 11-17 — International Council of Religious Education, Columbus, Ohio.

Feb. 18-25 — Week of Dedication.

Feb. 20 — Boston District Meeting of adult youth workers, First Methodist Church, Dorchester, Mass.

Feb. 25 — Layman's Day.

Feb. 27 — Annual meeting, Board of Hospitals and Homes, Congress Hotel, Chicago.

Feb. 28-Mar. 1 — Annual Convention of the National Association of Methodist Hospitals and Homes, Congress Hotel, Chicago.

Mar. 5 — Boston-Lynn Preachers' Workshop —A Minister's Personal Life. Inspirational address by Dr. L. Harold De Wolf. 581 Boylston St., Boston.

Mar. 11 — Third Annual Boston and Lynn Districts Laymen's Lenten Communion and Breakfast.

Mar. 11 — Passion Sunday.

Mar. 12-13 — New England Conference Woman's Society of Christian Service trip to United Nations.

Mar. 18 — Palm Sunday.

Mar 25 — Easter Sunday.

Mar. 29-30 — Annual meeting of the Commission on Ministerial Training, Nashville, Tenn.

Apr. 2 — Boston District Conference, St. John's Methodist Church, Watertown, Mass., 3 p.m.

Apr. 8 — National Christian College Day.

Apr. 11-13 — Deaconess Convocation, Kansas City, Mo.

Apr. 13-14 — Recreation Lab, Rolling Ridge. Training for young people and adults in the techniques of leading and providing good recreation.

Apr. 13-15 — New England Southern Conference Lay Leaders Annual Retreat, Monponset, Mass.

Apr. 20-22 — New England Methodist Student Movement, Rolling Ridge, No. Andover, Mass.

Apr. 29 — Rural Life Sunday.

Who Does Your Thinking ?

Is it your favorite radio commentator —

Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

WHY NOT DO IT YOURSELF?

In the midst of war hysteria and the other critical issues of the day, ZIONS HERALD provides a counter-balance. We believe that you will discover in this weekly news magazine a record of applied religion that is not reported in your daily newspaper. Never has religion played a more important part in shaping world events and you will want to know all about it. LET ZIONS HERALD HELP YOU. Write us today at 581 Boylston St., Boston, Mass.

"LOYAL TO THE TRUTH FOR 128 YEARS"

ZIONS HERALD

581 Boylston Street Boston 16, Mass.

Library of the UNION THEOLOGICAL SEMINARY New York

FEB 18